Curiosities of the Church.

WILLIAM ANDREWS, F.R.H.S.

Curiosities of the Church

WORKS BY WILLIAM ANDREWS, F.R.H.S.

Mr. William Andrews has produced several books of singular value in their historical and archæological character. He has a genius for digging among dusty parchments and old books, and for bringing out from among them that which it is likely the public of to-day will care to read.—*Scotsman.*

HISTORIC YORKSHIRE.

Cuthbert Bede, the popular author of "Verdant Green," writing to *Society*, says: "Historic Yorkshire," by William Andrews, will be of great interest and value to everyone connected with England's largest county. Mr. Andrews not only writes with due enthusiasm for his subject, but has arranged and marshalled his facts and figures with great skill, and produced a thoroughly popular work that will be read eagerly and with advantage.

HISTORIC ROMANCE.

Strange Stories, Characters, Scenes, Mysteries, and Memorable Events in the History of Old England.

In his present work Mr. Andrews has traversed a wider field than in his last book, "Historic Yorkshire," but it is marked by the same painstaking care for accuracy, and also by the pleasant way in which he popularises strange stories and out-of-the-way scenes in English history. There is much to amuse in this volume, as well as to instruct, and it is enriched with a copious index.—*Notes and Queries.*

A fascinating work.—*Whitehall Review.*

FAMOUS FROSTS and FROST FAIRS in Great Britain.

Chronicled from the Earliest to the Present Time.

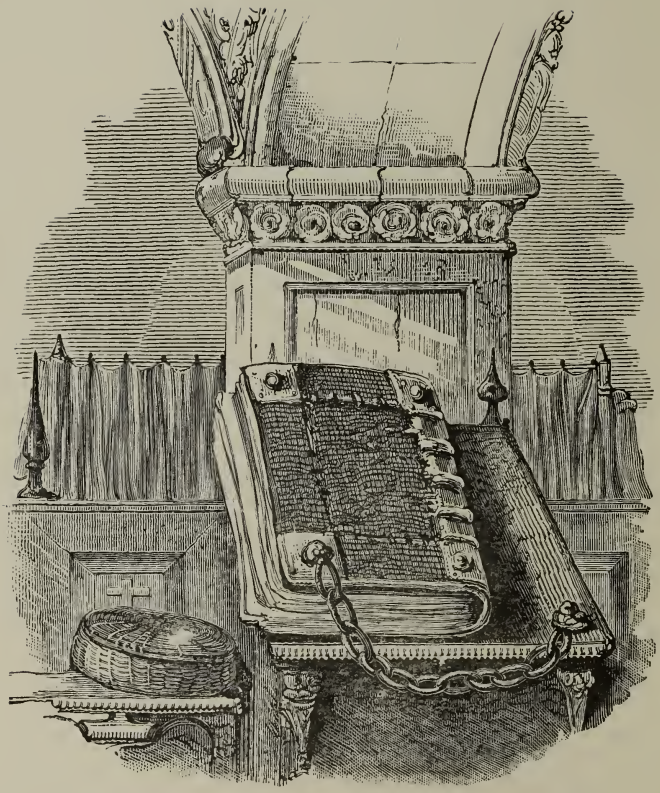
The work is thoroughly well written, it is careful in its facts, and may be pronounced exhaustive on the subject. Illustrations are given of several frost fairs on the Thames, and as a trustworthy record this volume should be in every good library. The usefulness of the work is much enhanced by a good index.—*Public Opinion.*

A great deal of curious and valuable information is contained in these pages..... A comely volume. —*Literary World.*

Not likely to fail in interest.—*Manchester Guardian*

Digitized by the Internet Archive
in 2014

https://archive.org/details/curiositiesofchu00andr_0



CHAINED BIBLE IN CUMNOR CHURCH.

Curiosities of the Church

Studies of Curious Customs Services and Records

BY

WILLIAM ANDREWS, F.R.H.S.

Author of "Historic Romance," "Famous Frosts and Frost Fairs," "Historic Yorkshire," etc.

LONDON

METHUEN & CO., 18, Bury Street, W.C.

1890

PREFACE.

In writing this book, my desire has been not merely to produce an entertaining volume, but one of an instructive character, throwing light on the manners, customs, and everyday life of bygone times, which have a connection with the English church.

It would be impossible to prepare a book of this class without having recourse to the works of other authors, more especially some of the older writers. I have tried, however, to render every acknowledgement to those to whom I am indebted for information.

My best thanks are due to the Editors of the following periodicals for kindly allowing me to reproduce from their pages some of the articles I wrote for them, and which now re-appear here, viz., the *British Workwoman*, *Chambers's Journal*, *Christian World Magazine*, *Home Chimes*, and the *Leisure Hour*. A number of the papers were printed simultaneously in several leading provincial journals.

I have only to add that if this volume meets with a welcome from the press and the public similar to that which has been accorded to my former works, I shall have every reason to feel grateful.

WILLIAM ANDREWS.

Hull Literary Club,
May 1st, 1890.

CONTENTS.

EARLY RELIGIOUS PLAYS 1
THE CAISTOR GAD-WHIP MANORIAL SERVICE 23
STRANGE SERPENT STORIES 30
CHURCH ALES 39
RUSH-BEARING 51
FISH IN LENT 63
CONCERNING DOLES 74
CHURCH SCRAMBLING CHARITIES 85
BRIEFS 90
BELLS AND BEACONS FOR TRAVELLERS BY NIGHT ... 93
HOUR-GLASSES IN CHURCHES 100
CHAINED BOOKS IN CHURCHES 110
FUNERAL EFFIGIES 124
TORCH-LIGHT BURIALS 127
SIMPLE MEMORIALS OF THE EARLY DEAD 141
THE ROMANCE OF PARISH REGISTERS 152
DOG WHIPPERS AND SLUGGARD WAKERS 173
ODD ITEMS FROM OLD ACCOUNTS 182
INDEX 197

EARLY RELIGIOUS PLAYS:

BEING THE STORY OF THE ENGLISH STAGE IN ITS CHURCH CRADLE DAYS.

HE origin of the drama in England is not, like that of many institutions, lost in the dim past. It is clear that in the days of our Saxon ancestors there was no attempt at dramatic representations. We know that they had a poetic literature, but it was not dramatic in form.

The introduction of the Miracle-play into this country from the Continent forms the starting point in our histrionic annals. The clergy were our first actors, and the churches our first theatres. The earliest pieces were Scriptural—or at all events, of a pious character—and well calculated to teach the doctrines of the church. In investigating this matter, we find three generic names of the plays—namely,

Mysteries, Miracle-plays, and Moralities. Biblical events only were dealt with in the Mysteries. It was the chief aim of the authors to represent the prophetic history of the Old Testament, and its fulfilment in the New. The primary object was to illustrate the Redemption of the world accomplished by the Nativity, the Passion, and the Resurrection. Incidents chiefly obtained from the legends of the saints and the church were the materials employed in the composition of Miracle-plays. In the Moralities allegorical means were used to inculcate religious truths, without directly using Scriptural or legendary events. The foregoing distinctions, according to Ward, in his "History of Dramatic Literature," and other authorities, were first used by the earlier writers, but at a later period the terms became confounded.

The first authentic record of a performance in England is the "Miracle of St. Catharine," which was acted at Dunstable, about the year 1110, by pupils of a learned Norman named Geoffrey. He had been a student at the University at Paris, and subsequently taught a school at Dunstable. In 1119 he became Abbot of St. Albans. The earliest plays which have come down to us are by a monk called Hilarius,

an Englishman who passed some years in France studying under Abelard. He wrote a number of pieces, fifteen of which still remain, including "The Image of St. Nicholas," believed to be the first Miracle-play produced in England. A second piece is "The Raising of Lazarus," and a third the story of "Daniel." This prolific play-writer was also the author of numerous Latin lyrics. A good idea of the early Miracle-play may be formed from the following outline of one of the pieces of Hilarius. We must suppose ourselves to be in a church dedicated to St. Nicholas, and the time to be St. Nicholas' Day. The image of the saint has been removed from its shrine, and in its place is a living actor dressed to represent the figure. In the service a break is made, and the acting of the Miracle commences. A man performing the character of a rich heathen enters the door of the church, and at the shrine of St. Nicholas deposits his worldly treasures, saying that he is undertaking a long journey, and calls upon the Saint to protect his property. He has just departed when a band of thieves quietly enter and steal his treasures. Ere long the heathen returns, and is enraged when he discovers that his goods have been stolen. He takes a whip and thrashes

the image of the Saint. It moves, and descends from the niche, and goes out, reasons with the robbers, and also threatens to denounce them to the people. At this miracle the thieves are terrified, and without delay restore all the stolen goods. Once more the statue is in its place, and motionless. A song of joy is heard ; it is the pagan singing ; and his words of gratitude are adapted to a popular tune of the period. He is in the act of adoring the image when St. Nicholas appears on the scene. He urges the man to worship God, and only God, and to praise the name of Christ. The heathen is converted by St. Nicholas, and the piece closes with the adoration of the Almighty. After this the church service is resumed.

In "The Raising of Lazarus," the chief performer was the officiating priest, who represented Lazarus rising from the tomb and admonishing the people. This piece, like that of "The Image of St. Nicholas," was an interlude in the church service, and was performed by priests. In course of time the laity took part in the representations, which were generally performed by members of the local guilds. The plays were, in the first instance, acted in churches, afterwards in churchyards, and sub-

sequently in the streets in various parts of the town. The stages on which the plays were produced usually consisted of three floors, the highest representing Heaven, the next Earth, and the lower one Hell. The stage was on

LOST SOULS.

From a Fresco of "The Day of Judgment," in the Chapel of the Holy Cross, Stratford-on-Avon.

wheels, and could be conveniently wheeled from one part of the town to another. It is recorded that on one occasion the lower region was accidentally set on fire, and however appropriate the incident, great uneasiness was manifested by the occupants. Such disasters rendered

repairs necessary. Here are two or three items from the accounts of the Coventry Mysteries :—

Item, payd for mending hell-mowthe . . . . ij*d.*
Item, payd for makynge of hell-moth new . . xxj*d.*
Item, payd for kepyng of fyre at hell-mothe . . iiij*d.*

Hell was generally represented by the imitation of a whale's open jaws, behind which a fire was lighted in such a manner as not to injure the damned who had to pass into this gaping mouth, or the actors personating the demons inside. We have a good representation of Hell Mouth in the picture of a Fresco of the Day of Judgment, discovered in the year 1804 over the great arch separating nave and chancel in the Chapel of the Holy Cross, Stratford-on-Avon. Our illustration of it is reproduced from an engraving in Thomas Sharp's "Coventry Mysteries." We give another illustration of Hell Mouth from an ancient German wood-cut formerly in the possession of Francis Douce, the Shakespearean scholar. The design is singularly spirited, and its execution vigorous.

It will not be without interest to give a few particulars of the costumes of some of the performers. The man who personated God had his face gilded. The hair of his wig was

also gilded. According to Mr. Symonds, special apology was made at Chester for the non-appearance of this personage on one occasion; and the reason assigned was that this gilding

HELL MOUTH.
From an old German Print.

"disfigured the man." He adds, "How well-founded the excuse was can be gathered from a contemporary account of shows at Florence, where it is briefly said that the boy who played the Genius of the Golden Age, with body gilded

for the purpose, died after the performance." The cause of death was, of course, the effectual closing of the pores of the skin by the process of gilding, and this, physiologists have shown, produces fatal effects. Christ, the Good Shepherd, was dressed in a long sheep-skin. It was an easy matter to distinguish the Devil, for he wore horns and tail, and his beard was of a bright red colour, to indicate the flames of the region in which he dwelt. Judas Iscariot also wore a wig of a fiery red colour. The Coventry accounts contain numerous items respecting Judas. In 1573 there appears :—

> Paid to Fawston for hanging Judas, iiij*d.*

The same man took another part on the same occasion, for we read :—

> Pd. Fawston for coc-croyng, iiij*d.*

Five years later it is stated :—

> 1578 p^{d}. for a new hoke to hange Judas, vj*d.*

Masks were worn in these performances, and loose heads were made for some of the actors of particular parts.

Four sets of the ancient plays are still in existence, and are known as the Chester, Wakefield, Coventry, and York series. It is said that plays were first acted at Chester in 1268,

being a century earlier than they were performed in London. A monk named Ralph Higden, who died about 1363, wrote a series of twenty-five plays, which were acted by the Chester Trade Guilds, on Monday, Tuesday, and Wednesday in Whitsun week. On the first day the following pieces were produced :—

1. The Barkers and Tanners bring forth the Falling of Lucifer.
2. Drapers and Hosiers—The Creation of the World.
3. Drawers of Dee and Water-leaders—Noe and his Shippe.
4. Barbers, Wax-chandlers, and Leeches—Abraham and Isacke.
5. Cappers, Wire-drawers, and Pinners—King Balak, and Balam, with Moses.
6. Wrights, Slaters, Tylers, Daubers, and Thatchers—The Nativity of our Lord.
7. Paynters, Brotherers, and Glaziers—The Shepherds' Offering.
8. Vintners and Merchants—King Herod and the Mounte Victorial.
9. Mercers and Spisers—The Three Kings of Coline.

On the Tuesday the following plays were performed :—

1. Gouldsmiths and Masons—The Slayinge of the Children by Herod.
2. Smiths, Forbers, and Pewterers—Purification of our Lady.
3. Bouchers—The Pinackle, with the Woman of Canaan.
4. Glovers and Parchment-makers—The Arisinge of Lazarus from Death to Life.
5. Corvesers and Shoemakers—The Coming of Christe to Jerusalem.

6. Bakers and Millners—Christe's Maundye with His Disciples.
7. Boyers, Flechers, Stringers, Cowpers, and Torners—The Scourginge of Christe.
8. Ironmongers and Ropers—The Crucificinge of Christe.
9. Cookes, Tapsters, Hoslers, and Inn-keepers—The Harrowinge of Hell.

The next list, acted on the Wednesday, concluded the series :—

1. Skynners, Cardmakers, Hatters, Poynters, and Girdlers—The Resurrection.
2. Fullers and Fusters—The Castell of Emmaus and the Apostles.
3. The Taylors—Ascension of Christe.
4. Fishmongers, Whitsonday—Making of the Creed.
5. Shermin—Profetts afore the Day of Dome.
6. Hewsters and Bell-founders—Antichriste.
7. Weavers and Walkers—Domesday.

It will be observed that we have followed the old style of spelling; and from the titles, it will be seen that the subjects covered a wide range, and dealt with the chief incidents of Bible history.

Noah's Flood was a popular piece, and under slightly different names occurs in several of the ancient collections of Mysteries. A few extracts from a version of this piece will serve to illustrate the nature of these compositions. The play opens with the entrance of an actor representing God, who, after lamenting the universal wickedness of the world, deter-

mines to destroy it and all the "folke that are thereone." Noah next appears, and is told by God to construct an ark, by means of which to save himself and family. Noah's sons enter, and, after conversation, prepare to build the ark, Noah (the orthography is somewhat modernised) saying—

O Lord, I thank thee, loud and still,
That to me art in such will,
And spares me and my household to spill,
As I now smoothly find.
Thy bidding, Lord, I shall fulfil,
And never more thee grieve nor grill (provoke),
That such grace hath sent me till
Amongst all mankind.
Have done, you men and women all,
Go we work, bout din (without noise),
And I am ready bound.

After this the wife and sons of Noah say a few words relating to their respective duties during the construction. Noah commences the building of the "shippe," and the play proceeds as follows :—

NOAH :

Now in the name of God, I begin
To make the ship that we shall in.
That we may be ready for to swim
At the coming of the flood.
These boards here pin I together
To bear us safe from the weather,
That we may row hither and thither
And safe be from the flood.
Of this tree will I make the mast,
Tied with cables that will last,

With a sail yard for each blast,
And each thing in their kind;
With topcastle and bowsprit.
Both cords and ropes I have all mette (measured)
To sail forth at the next wet,
This ship is at an end.
Wife, we shall in this vessel be kept,
My children and thou I would ye in leapt.

NOAH'S WIFE:

In faith, Noah, I would as lief thou slept!
For all thy frynish (nice) fare
I will not do after thy rede (advice).

NOAH:

Good wife, do now as I thee bid.

NOAH'S WIFE:

I'faith I'll not, till I see more need,
Though thou stand all day and stare.

Noah next laments the "crabbed" nature of womankind. The ark, however, is at length finished, and after receiving from God a list of the animals that are to enter into it with him, Noah enters the ark with all his family except his wife. Here considerable liberty is taken with the Biblical version, and a strange scene is witnessed. Noah's wife, a person of exceedingly whimsical temper, in reply to her husband's appeal to her to enter the ark, gives vent to a volley of strong language, saying that unless her "gossips" are allowed to go in with her she "will not out of this town," and tells him to "row where he lists," and get a new wife. At

last the dutiful Japhet compels his mother to enter by main force, and immediately upon her entrance she gives herself the task of boxing Noah's ears. He remarks—

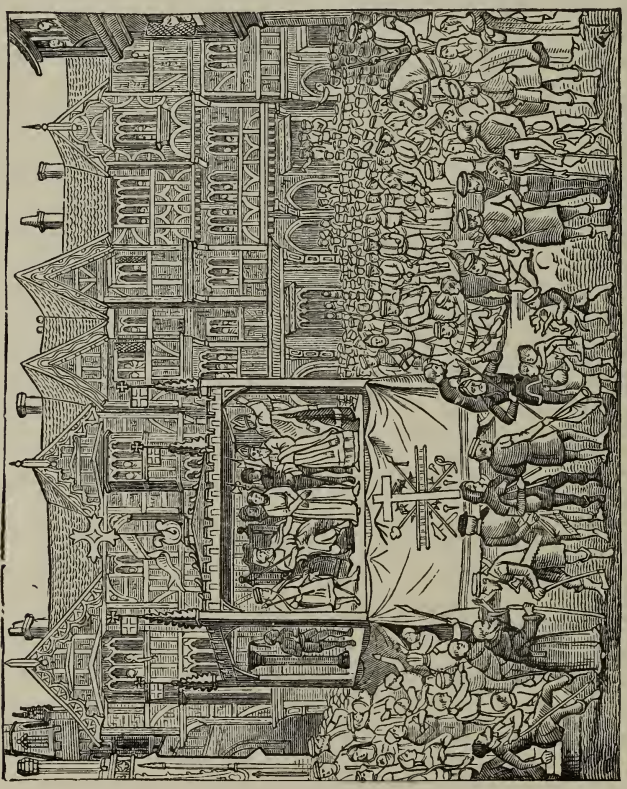
> Ha, ha, marry, this is hot,
> It is good for to be still.
> Ha, children, methinks my boat removes,
> Our tarrying here grieves me ill,
> Over the land the water spreads,
> God, do as thou wilt.
> Ah, great God, thou art so good
> That [who] works not thy will is wood (mad).
> Now all this world is one flood,
> As I see well in sight.
> This window I will shut anon,
> And into my chamber I will go
> Till this water so great mowe (may)
> Be slacked through Thy might.

The window of the ark is now closed for a short time, supposed to be during the period of the Flood, after which it is opened, and Noah thanks God for granting him such grace. The Almighty replies, and blesses the Patriarch, the play finishing with the following :—

> My bow between you and me
> In the firmament shall be,
> By every token that you shall see,
> That such vengeance shall cease.
> Man shall never more
> Be wasted with water, as he hath been before ;
> But for sin that grieveth me sore,
> Therefore this vengeance.
>
> . . . . . .

My blessing, Noah, I give thee here,
To thee, Noah, my servant dear ;
For vengeance shall no more appear ;
And now farewell, my darling dear.

The Wakefield plays are sometimes called the Townley, or Widkirk Mysteries. They are



A MYSTERY PLAY.

named the Townley plays on account of the MSS. being preserved by the Townley family of Lancashire. The title Widkirk is believed to

indicate Woodkirk, a place a short distance from Wakefield, where it is said the plays were performed. They are twenty-two in number, and, to enable the common people to understand them, they were written in the North Country dialect. To this series belonged two Shepherds' plays, one being extremely comical, the mirth-provoking shepherd being a sheep-stealer. Professor Morley says that it "must have exacted roars of laughter from a rough and hearty Yorkshire audience, and is so cleverly dramatized that, apart from the religious close, which can be completely separated from it, this Wakefield Shepherds' Play may justly be accounted the first English farce." In this play the First Shepherd gives utterance to the following realistic and detailed complaint, which, however, is not wanting in a certain wit :—

Lord, what these weathers are cold and I am ill happid !
I am near hand dold, so long have I nappid ;
My legs they fold, my fingers are chappid ;
It is not as I would, for I am all lappid in sorrow.

Then the Second Shepherd has to say—

Benste (Benedicite) and Dominus ! what may this bemean ?
Why fares this world thus of have we not seen.
Lord, these wethers are spiteous, and the weathers full keen,
And the frost so hideous they water my een,
No lie.
Now in dry, now in wete,
Now in snow, now in sleet,
When my shoon freeze to my feet,
It is not all easy !

The play continues in a similar strain to the end, when the shepherds are gladdened by the tidings of the birth of the Saviour of the world, and they joyfully set out to offer their gifts for his gracious acceptance.

Another of the Wakefield plays, which is of a notable description, is that entitled "Abraham," opening with an apostrophe to the Almighty which lacks the ludicrous character of the instances already given, for which reason it is quoted here.

ABRAHAM: Adonay (Lord) thou God veray (true)
Thou hear us when we to thee call!
As thou art he that best may,
Thou art most succour and help of all!
Mightful Lord! to thee I pray,
Let once the oil of mercy fall!
Shall I ne'er abide that day?
Truly yet I hope I shall.
Mercy, Lord Omnipotent!
Long since he this world has wrought
Whither are all our elders went?
This muses mickle in my thought.
From Adam unto Eve assent,
Eat of that apple spared he nought.
For all the wisdom that he ment,
Full dear that bargain has he bought
From Paradise that bade him gang:
He went mourning with simple cheer,
And after lived he here full lang,
More than three hundred year,
In sorrow and in travail strang.

To which the following rejoinder, made by the person undertaking the part of God—

I will help Adam and his kind,
Might I love and lewte [loyalty] find;
Would they to me be true, and blin [cease]
Of their pride and of their sin:
My servant I will found and frast [prove and try],
Abraham, if he be trast [trusty],
On certain wise I will him prove
If he to me be true of love.
Abraham! Abraham!

Then says—

ABRAHAM: Who is that? ware, let me see,
I heard one neven [name] my name.
GOD: It is I, take tent [heed] to me
That formed thy father Adam,
And everything in [its] degree.

After which follow God's command to Abraham to sacrifice Isaac, and the ensuing events.

No city in England has been more celebrated than Coventry for Miracle-plays. The famous Coventry plays consist of some forty pageants, in acts opening with the Creation and ending with the Last Judgment.

York was another city famed for its religious plays, and to which considerable attention has been paid. In 1885 was issued from the Clarendon Press a valuable volume, entitled "The York Mystery Plays," edited by Miss Lucy Toulmin Smith, which should be consulted by

all who make a study of this subject. A book by the late Robert Davies, F.S.A., on the "Municipal Records of York" (London, 1843), contains much information bearing on this theme. There is in "Historic Yorkshire," by William Andrews, F.R.H.S., a chapter on "Mystery Plays in Yorkshire." In a small work on "The Drama in York," by George Benson, a pains-taking antiquary, who takes a deep interest in the history of the city, are some important particulars related in a popular form. Here, on the celebration of the Corpus Christi Festival was the chief time for the exhibition of the plays. The pieces represented an extended period, opening with the Creation and ending with Domesday. Between these two events the chief occurrences narrated in the Bible were dealt with. The plays were performed in the streets of the city at an early period, and two popular pieces were "The Credo" (Creed) and "Paternoster" (the Lord's Prayer). "The Guildhall, completed in 1461," says Mr. Benson, "had for one of its objects the providing of a commodious theatre in which the favourite plays could be exhibited to greater advantage than in the open air. In the year 1483, this hall was the scene of a brilliant spectacle, the King, Richard

III., the Queen, the Prince Edward, the Courtiers, the Lord Mayor and civic dignitaries witnessing the performance of the Credo Play on the Sunday afternoon."

At Hull the Miracle-plays were usually performed on Plough Monday, by the members of the trade guilds. The representatives of each guild had their peculiar dresses, badges, banners, &c., and as they marched through the streets to the sound of music and the pealing of church bells, they must have presented an imposing and brilliant sight. After parading the principal streets they proceeded to the Holy Trinity Church, where, for the entertainment and instruction of the people, a play was performed. It was, as a rule, the play of Noah. In the church was suspended an Ark, which was brought out, and in it the piece was acted. It was covered with paintings of animals, which were supposed to have been in the Ark at the time of the Flood. There are some curious entries in the Hull Trinity House Books, relating to the fees paid to actors, &c.

Here are a few extracts :—

Item for a payr of new mytens to Noye	.....	4d.
,, amending Noye Pyleh	.....	4d.
,, payd to Nicholas Helpby for wrytg the play	.....	7d.
,, for a rope to hyng the shipp in ye Kyrk	....	2d.

Item paid for drink to Noe ..... 4d.
„ ix galons of ale ..... 13d.
„ for taking down shype, and hyngyng up agayn ... 2s.
„ for wyr when the shype went about..... 2d.
In 1421 a new "shype" was required, and it cost £5 8s. 4d.
In 1447 the wages of Robert Brown, who represented God, were ..... 6d.
And so continued until 1484, when Thomas Sawers played the part, and was paid ..... 8d.
Which, in 1487, was increased to ..... 10d.
In 1520 the payment went up to .... 1s.
And so continued until 1529.
In 1469 the wages of Noye and his wyff were ..... 21d.
In 1470 the wages of Noye and his wyff were ..... 23d.
In 1485 the payments were separated and also reduced, to Noye .... 8d.
To Noye's whyff..... 12d.
In 1520 the payment had been increased to Noe ..... 2s.
Noe's whyff..... 18d.

Ancient church books contain many items bearing on this subject. In the account of St. Mary's, Leicester, under the year 1491, is the item—

Paid to the players on New Year's Day, at Even, in the Church .... vj*d.*

A few years later it is recorded—

1499—Paid for a play in the Church in Dominiâ infra octav Epiph ..... ij*s.*

In the accounts of St. Martin's Church, Leicester, we find—

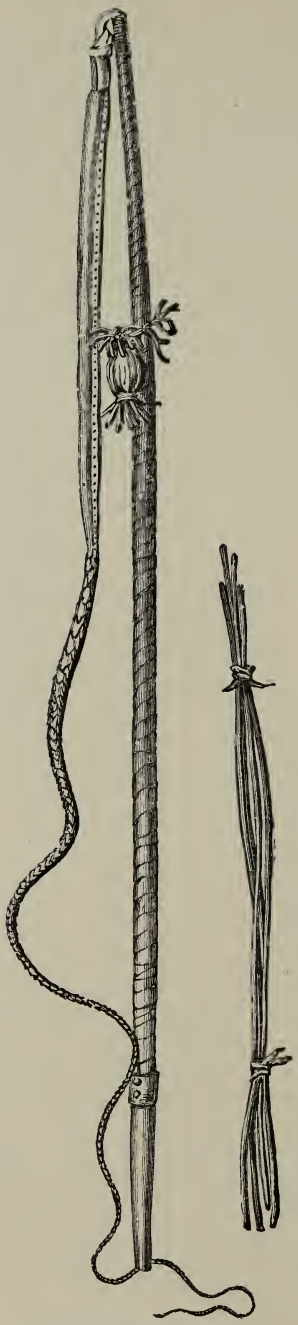
1560—Pd to the plears for ther paynes ..... vij*d.*

In the chapel-wardens' accounts of Bewdley, under the year 1572, we read—

Paid unto the quenes plaiers in the church ..... 6*s.* 8*d.*

Bonner, Bishop of London, did his utmost to stop acting in churches. We learn that in 1542 he "issued a proclamation to the clergy of his diocese, prohibiting all manner of common plays, games, or interludes, to be played, set forth, or declared within their churches or chapels." A writer of a tract, published in 1572, speaks strongly about the clergy neglecting their duty, and adverts to acting in churches. Says the author :—"He againe posteth it (the service) over as fast as he can gallop ; for either he hath two places to serve, or else there are some games to be played in the afternoon, as lying for the whetstone, heathenish dauncing for the ring, a beare or a bull to be bayted, or else jack-an-apes to ryde on horse-back, or an enterlude to be played ; and if no place else can be gotten, it must be done in the church." At a later period it appears that the actors claimed in some parts of the country, as a sort of right, to perform in the church. There appears in the Syston parish registers, under date of 1602, the item, "Paid to Lord Morden's players, because they should not play in the church, xij*d*."

The religious plays ended with the Reformation, and in their place the secular drama took a firm footing in the country.



THE GAD-WHIP.

THE CAISTOR GAD-WHIP MANORIAL SERVICE.

T the Parish Church of Caistor, Lincolnshire, on every Palm Sunday, until a comparatively recent period, there was performed one of the most singular of our English manorial services. The property held by this old custom is said to have comprised the Manor of Broughton, and 2,200 acres of land lying in the parish of Broughton, near Brigg, Lincolnshire. This land was sold in 1846, and to describe the ceremony we cannot do better than quote the particulars of the sale circulated at the time, in which it was stated :

" This estate is held subject to the performance on Palm Sunday in every year, of the ceremony of cracking a whip in Caistor Church, in the said county of Lincoln, which has been regularly and duly performed on Palm Sunday, from time immemorial, in the following manner :

"The whip is taken every Palm Sunday by a man from Broughton to the parish of Caistor, who, while the minister is reading the first lesson, cracks it three distinct times in the church porch, then folds it neatly up, and retires to a seat. At the commencement of the second lesson, he approaches the minister, and kneeling opposite to him with the whip in his hand, and a purse at the end of it, held perpendicularly over his head, waves it thrice, and continues it in a steadfast position throughout the whole of the chapter. The ceremony is then concluded.

"The whip has a leather purse tied at the end of it, which ought to contain thirty pieces of silver, said to represent, according to Scripture, 'the price of blood.' Four pieces of wych-elm tree, of different lengths, are affixed to the stock, denoting the different gospels of the holy Evangelists. The three distinct cracks are typical of St. Peter's denial of his Lord and Master three times; and the waving it over the minister's head as an intended homage of the Blessed Trinity."

The Lord of the manor wishing to suppress this service, presented, in 1836, a petition, of which the following is a copy:

"To the Lords Spiritual and Temporal in Parliament assembled.

"The petition of the undersigned, Sir Culling Eardley Smith, of Bedwell Park, in the county of Hertford.

"Sheweth, that your petitioner is lord of the manor of Hundon, near Caistor, in the county of Lincoln.

"That the lord of the manor of Broughton, near Brigg, in the same county, yearly, on Palm Sunday, employs a person to perform the following ceremony in the parish church of Caistor :—

"A cart-whip of the fashion of several centuries since, called the gad-whip, with four pieces of wych-elm bound round the stock, and a leather purse attached to the extremity of the stock, containing thirty pence, is, during divine service, cracked in the church porch, and while the second lesson is reading, is brought into the church, and held over the reading-desk by the person who carries it. It is afterwards deposited with the tenant of Hundon.

"That the performance of this superstitious ceremony is utterly inconsistent with a place of Christian worship.

"That it is generally supposed that it is a penance for murder, and that, in the event

of the performance being neglected, the lord of the manor of Broughton would be liable to a penalty to the lord of the manor of Hundon.

"That your petitioner, being extremely anxious for the discontinuance of this indecent and absurd practice, applied to the lord of the manor of Broughton for that purpose, who declined entering into any negociations until the deed should be produced under which the ceremony was instituted, which deed (if it ever existed) your petitioner is unable to produce.

"That your petitioner subsequently applied to the Bishop of Lincoln to use his influence to prevent the repetition of the ceremony, and offered to guarantee the churchwardens against any loss in consequence of refusal to permit it.

"That your petitioner believes there are no trustees of a dissenting chapel who would permit the minister or officers of their chapel to sanction such a desecration.

"That the ceremony took place, as usual, on Palm Sunday this year.

"Your petitioner therefore prays that your lordships will be pleased to ascertain from the Bishop of the diocese why the ceremony took place; that, if the existing law enables any ecclesiastical persons to prevent it, the law may

hereafter be enforced ; and that, if the present law is insufficient, a law may be passed enabling the Bishop to interfere for the purpose of saving the National Church from scandal.

" And your petitioner will ever pray, &c."

The foregoing had not the desired effect, as the ceremony was repeated in 1837, and continued until the land was sold in 1846. The origin of this custom has not been ascertained. Some allege a tradition that the gad-whip service was a self-inflicted penance by a former nun of the Broughton estate, for killing a boy with such a whip. In our opinion, the tradition has been made for the whip, and is an idle tale. Doubtless great changes have been made in the performance of this service, which refers us back to a custom connected with the Roman Catholic Church known as the Procession of the Ass. In the observance of this ceremony, it was the practice for a man representing the Saviour to mount a wooden figure of an ass on wheels, which was drawn by a number of men. Prior to the procession starting, a priest explained to those assembled what Christ had done for them, and how he had ridden into Jerusalem on an ass, and how the multitude had strewn in the way palm branches. The

procession then set out, two priests, singing psalms, walking in front of the figure, which was moved with difficulty, as the assembly threw

THE PROCESSION OF THE ASS.

willow branches on the ground for the wheels to pass over. The persons who had strewn the branches carefully gathered them up, as it

was believed that they were an infallible protection against storms and lightnings during the ensuing year.

The term *gad* is the correct old spelling of the word which we now spell *goad*, in its two meanings of (1) a prick, (2) the pole to which the prick is fastened. Thus, a *gad*-fly is a *goad*-fly, or stinging fly ; and a *gad* also came to mean a wand, a measuring rod, a fishing rod, &c., and a *gad*-whip meant a long whip for goading oxen. It is from the Anglo-Saxon *gad*, a goad, the point of a weapon, a prick.

Shakespeare says :—

> I will go get a leaf of brass,
> And with a gad of steel will write these words—
> *Titus Andronicus, IV. I.*

The whip last used in this singular ceremony is in our possession.

STRANGE SERPENT STORIES.

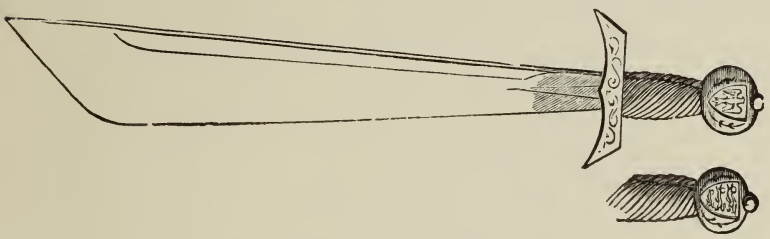
LD world tales about dragons, fiery serpents, large worms, and ferocious wild boars, which have been the terror of certain districts in England, are numerous and curious. The legends are not confined to any particular locality, but perhaps are more plentiful in the northern counties than any other part of the country. Some of the strangest stories are linked with the Church, and of these we will give examples.

The tale of the Worm of Sockburn is of great antiquity, and of importance on account of its connection with an old tenure of land. For more than six hundred years the manor of Sockburn was held by the singular service of presenting a falchion to the Bishop of Durham on his first entering the diocese.

Far back, in the days when the first Richard occupied the throne of England, it is recorded that Hugh Pudsey, "the jollye Bishop of

Durham," bought from the king the title of Earl of Sadberge for himself and his successors.

On the first arrival of a newly-appointed bishop, it was the duty of the lord of the manor of Sockburn, or his representative, to meet his grace at the middle of Sockburn Ford, or on Croft Bridge, which spans the River Tees.



THE SOCKBURN FALCHION.

After hailing him Count Palatine and Earl of Sadberge, he presented him with a falchion, saying as follows :—

" My Lord Bishop, I here present you with the falchion wherewith the champion Conyers slew the worm, dragon, or fiery flying serpent which destroyed man, woman, and child ; in memory of which, the king then reigning gave him the manor of Sockburn, to hold by this tenure, that upon the first entrance of every bishop into the county this falchion should be presented."

The Bishop, after receiving the weapon in his hand, promptly and politely returned it, and at the same time wished the lord of Sockburn health and a long enjoyment of the manor.

The last time the ceremony was performed was in April, 1826, when the steward of Sir Edward Blackett, the lord of Sockburn Manor, met on Croft Bridge Dr. Van. Mildert, the last Prince-Bishop of Durham. At an inquest held on the death of Sir John Conyers, in the year 1396, there is a mention of the tenure.

The falchion was formerly kept at the manor house of Sockburn, and it is sketched in the "Visitation of Durham in 1666." The blade is broad, and two feet five inches long, and on the pommel of the weapon are two shields; on one side are the three lions of England as borne by the Plantagenet monarchs, from John to Edward III., and the eagle displayed on the other side is said to belong to Morcar, the Saxon Earl of Northumberland. The relic was also represented on one of the stained glass windows of Sockburn Church. On a marble monument, placed to the memory of an old member of the Conyers family, the serpent and falchion were sculptured.

The parish church of St. Andrew's, Bishop

Auckland, contains an old wooden effigy representing a knight in a suit of chain armour, cross-legged, with his feet resting on an animal, supposed to be a boar. It is generally believed that this monument was erected in remembrance of a courageous son of the Pollard family, who slew a wild boar which destroyed man and beast, and spread dismay through the country-side. Prior to Pollard appearing, many were the futile attempts to slay it, or drive it from the district. The king offered "a princely guerdon" to anyone who would bring its head to his palace, and the Bishop of Durham, who passed the greater part of the year at Auckland Castle, promised a large reward to the knight who slew the monster. A member of the ancient and honourable family of Pollard determined to kill the brute, or die in the attempt. He armed himself, mounted his trusty steed, and rode to the lair of the boar, and noted its track. After tying his horse to a tree, out of the regular course of the brute, he climbed a beech tree under which the monster passed, and shook down a large quantity of ripe beechmast. There he waited until the boar came, and had the satisfaction of seeing it feed voraciously on the beechmast. In time it showed

signs of drowsiness, and commenced moving from the place. Pollard, feeling now that the period for action had arrived, left his hiding-place, and made an onslaught on the boar. After its hearty meal, it was not in a fighting humour, but, nevertheless, it made a fierce resistance, and taxed to the utmost the prowess of the knight, the encounter lasting the greater part of the night. The welcome rays of the sun burst forth as he severed the head from the trunk of the beast. He cut out its tongue, and placed it in his wallet. Feeling weary, he decided to rest for a short time under the wide-spreading branches of a tree. A deep sleep came over him, and led to a serious disappointment, for when he awoke he discovered that the head had been taken away. Great was his despair, for he had not the trophy to take to the king, to obtain the promised prize. Instead of going to his sovereign, he mounted his horse, and rode to the bishop to tell his tale and show the tongue. He arrived at the Castle gate just as his lordship was about to dine. He rejoiced to hear the good news, and as a reward promised as much land as the knight could ride round during the hour of dinner. When he next came before the prelate, he

startled him by intimating that he had ridden round his castle, and claimed it, and all it contained, as his meed. The bishop was loth to part with his stronghold, but was bound to admit the validity of the claim, and eventually made a compromise by granting him an extensive freehold estate known to this day as Pollard's Lands. The broad acres were to be held on condition that the possessor met every Bishop of Durham on his first coming to Auckland, and presented to him a falchion, saying :—

" My Lord, I, on behalf of myself, as well as several others, possessors of Pollard's Lands, do humbly present your lordship with this falchion at your first coming here, wherewith, as the tradition goeth, he slew of old a mighty boar which did harm to man and beast. And by performing this service we hold our lands."

Respecting the missing head, it is related that during the period Pollard slept, the Lord of Mitford Castle, near Morpeth, passed, saw what had occurred, seized the head, and rode with all speed to the king, and gained the reward. The champion Pollard also sought an interview with his majesty, and giving the facts, showed that the head presented had not a tongue. He was dismissed however without any recom-

pense, the king declining to entertain a second claim.

Dr. Longley, created Bishop of Durham in the year 1856, was the last bishop to whom the falchion was presented.

The crest of the Pollard family is an arm holding a falchion.

Amongst the dragon stories of Yorkshire, the legend of the worm of Sexhow is not so widely known as some others, although the particulars respecting it are of more than local interest. Sexhow is a hamlet in the parish of Rudby, Cleveland. Years agone, according to tradition, there came to this retired place a most pestilential dragon or worm. Like the greater part of the monsters we hear about, it had a voracious appetite, and it drank daily the milk of no less than nine cows. If perchance it was not sufficiently fed it made a hissing noise, which startled the neighbourhood. Its breath was poisonous, and many of the inhabitants died after breathing it. The distressed folk feared that it would depopulate the place. Happily, however, a strange knight, attired in complete armour, came that way and encountered the worm. After a great fight he slew the monster. The knight after his mighty deed quietly passed on without even giving his name.

The skin of the worm was taken to the parish church and suspended over the pew belonging to the hamlet of Sexhow, where it remained as a reminder of terrible suffering and of the knight's victory.

Herefordshire folk lore is enriched with a romantic story of a Man and Dragon Fight. A local poet asks :—

Who has not heard, of Herefordian birth,
Who has not heard, as winter evenings lag on,
That tale of awe to some—to some of mirth,
Of Mordesford's most famous huge green dragon?

Who has not seen the figure on its church,
At western end, outspread to all beholders—
Where leaned the beggar-pilgrim on his crutch,
And asked its meaning—body, head, and shoulders?

There still we see the place and hear the tale,
Where man and monster fought for life and glory;
No one can righteously the facts assail,
For even the Church itself puts it before ye.

At the junction of the Lug and Wye is situated the village of Mordesford, famous in legendary lore as being the place where a man fought and killed a winged-serpent. For some time man and beast fell an easy prey to this monster, and it caused much distress in the district. No champion could be found in the country with sufficient courage to combat with it, and it passed its days undisturbed in a well-wooded steep hard by the village. At last a release came from an unexpected quarter. A

strong man for a serious crime had been condemned to death, and a pardon was offered to him if he would undertake to slay the dragon. He was fearful to meet the monster; but the love of life was strong in his nature, and the mere chance of saving his neck induced him to accept the perilous proposal. The serpent was wont at certain times to slake its thirst at the confluence of the above two streams. Here the criminal concealed himself, and at a favourable opportunity commenced his dangerous struggle. The fight was long and furious, but at last it ended in the dragon being slain. The culprit did not, however, enjoy the reward of his hard-won victory, for the poisonous breath of the vanquished foe deprived him of life. A large green dragon, web-footed, having expanded wings, was painted on the east-end of Mordesford Church in remembrance of the event.

A large number of legends might be cited; but there is a sameness about them which becomes wearisome, and perhaps the foregoing fairly represent the English examples. Their origin is a puzzle, which many have tried to solve and failed. We may rest assured that hidden under these old chivalrous stories is some foundation of truth, but what that foundation is must ever remain an interesting study.

CHURCH-ALES.

N the days of old, social meetings known as Whitsun-Ales and Church-Ales were extremely popular, and formed an important feature in the church life of England. They were instituted to obtain money for repairing the church, for helping the poor, and for various other charitable purposes. The feasts were also an excellent means of bringing rich and poor together, and creating a friendly feeling amongst all conditions of people.

Whitsun-Ales most probably derived their origin from the Agapæ or Love Feasts of the early Christians. Not a few of the quaint carvings which are to be found in many ancient churches are supposed to be a representation of the festivity at Church-Ales.

Some weeks prior to the time fixed for the feast, the churchwardens brewed a large quantity of strong ale. On the day appointed for holding

it, not only did the inhabitants where it was held observe a general holiday, but people from the surrounding districts came in large numbers to show their good-will, and by spending their money to swell the receipts of the meeting. The parishioners blessed with plenty came well provided with provisions for their own consumption, and to offer to a friend or to give to a needy neighbour, for in the good old times charity was more freely exercised than in these days of compulsory poor rates.

Music and song always formed an important feature in the festival. A preacher named William Kethe, in the year 1570, denounced the practice of holding Church-Ales. In one of his published sermons, preached at Blandford, we obtain some facts about the manner of spending the holiday, which was usually held on a Sunday. He names the following as Sunday Church-Ale sports of the period :—Bull-baiting, bear-baiting, bowls, dice and card playing, dancing and other diversions, as well as singing songs. Students of Shakespeare will remember that the dramatist in *Pericles* thus refers to a song :—

> It hath been sung at festivals,
> On Ember eves, and *holy ales.*

The Morris dance was also an attraction, and is

A CHURCH-ALE IN THE OLDEN TIME.

alluded to in Shakespeare's *Henry V.* The Dauphin says :—

> I say 'tis meet we all go forth
> To view the sick and feeble parts of France,
> And let us do it with no show of fear;
> No, with no more than if we heard that England
> Were busied with a Whitsun Morris dance.

Speaking of Shakespeare we are reminded of a story which links his name with a Whitsun-Ale. The tradition has often been told, and the compiler of an amusing volume called "The Curiosities of Ale and Beer," furnishes one or two particulars which other writers have overlooked. The author after adverting to the far-famed potency of the ale of Bidford in Shakespeare's day, goes on to state how the poet and some of his friends attended the Whitsun-Ale there. They accepted a challenge from the Bidford men to try their powers as ale-drinkers. "The Bidfordians," it is related, "proved the better men, and the others endeavoured to return to Stratford. They had not gone far, however, when, overcome by the power of the ale, they were forced to rest a mile out of Bidford. Here sleep overcame them, and their nap lasted from Saturday night till Monday morning, when they were aroused by a labourer on his way to work. Shakespeare's

companions urged him to return and renew the contest, but he refused. 'I have had enough,' he said, 'I have drunk with

> 'Piping Pebworth, dancing Marston,
> Haunted Hillbro, hungry Grafton,
> Dudging Exhall, papist Wixford,
> Beggarly Broom, and drunken Bidford.'

"These villages are all visible from the spot where the Bard's long sleep is related to have taken place, and it is said they retained their characteristics until very recently. The tree near to the place, a wild apple or crab, long known as 'Shakespeare's Crab,' was cut down some time in the early part of this century by the lady of the Manor, who is said to have given the somewhat Irish reason for this act of Vandalism, that the tree was gradually being demolished by curiosity hunters. A fresh crab-tree has recently been planted upon the spot, and will, it is hoped, hand down to future generations the memory of the poet's youthful escapade."

We may infer from an old document relating to the parish of Walsall, Staffordshire, that sometimes persons were fined for neglecting to attend Church-Ales. We find it stated that in the year 1496, "John Arundel, Bishop of Lichfield and Coventry, by a decree of confirmation, under the seal of the diocese, directed to

the Mayor of Walsall and his brethren, for the advantage of Walsall Church, declaring that they (the mayor and his bretheren) shall keepe the drynkynges iiii. times in the year, and hee that is absent at any of these drynkynges to forfeit a pounde of waxe to burn for the light of the chapell of Soynte Kateryn, in the sayd church." In the Bodleian Library there is preserved a pre-Reformation agreement anent Church-Ales. It is therein stated that "the parishioners of Elvaston and Okebrook, in Derbyshire, agree jointly to brew four ales betwixt this (the time of the contract) and the feast of St. John Baptist next coming; and that every inhabitant of the said town of Okebrook shall be at the several ales; and every husband and his wife shall pay twopence, and every cottager one penny; and all the inhabitants of Elvaston shall have and receive all the profits and advantages coming of the said ales, to the use and behoof of the said church of Elvaston." John Aubrey, the antiquary, who was born in 1626 and died in 1700, relates in his "Natural History of Wiltshire" some interesting facts on this subject. "There were no rates for the poor in my grandfather's days;" says he, "but for Kingston Saint Michael (no small

parish) the Church-Ale of Whitsuntide did the business. In every parish is (or was) a church house to which belonged spits, crocks, &c., utensils for dressing provision. Here the housekeepers met and were merry, and gave their charity. The young people were there too, and had dancing, bowling, shooting at butts, &c., the ancients sitting gravely by and looking on. All things were civil, and without scandal." In the same county at Castle-Combe, the Church-Ale was conducted with considerable success. No one in the parish was permitted to brew until the church ale was sold.

In 1602 was published a "Survey of Cornwall," from the pen of Richard Carew, and it contains a description of the custom as conducted in his time. "For the Church-Ale," says this author, "two young men of the parish are yearly chosen by their last foregoers to be wardens, who make collection among the parishioners of whatsoever provision it pleaseth them voluntarily to bestow. This they employ in brewing and baking against Whitsuntide, upon which holy-days the neighbours meet at the church-house, and there merrily feed on their own victuals. When the feast is ended, the wardens yield in their accounts to the parishioners, and

such money as exceedeth the disbursement is laid up to defray any extraordinary charges arising in the parish."

The Puritans had a great antipathy to the feasts and ceremonies of the church, and Whit-sun-Ales were strongly condemned by not a few of their writers and preachers. Many good and leading men recognised in the feasts a power for good that merited a warm support. Pierce, Bishop of Bath and Wells, in a letter to Archbishop Laud, shewed: "By the benevolence of the people at their pastimes, many poor parishes have cast their bells and beautified their churches, and raised stock for the poor." He adverts to lawful sports and pastimes being practiced in the churchyard after prayers in the afternoon of Sunday. The church-ales were very popular in the north of England, and according to Hutchinson's "History of Northumberland" it was the practice to hold them in tents and booths erected in the churchyards. Here "great feasts were displayed, and vast abundance of meat and drink." Various entertainments for the enjoyment of the people were provided, including interludes, "being," it is stated "a species of theatrical performance, consisting of a rehearsal of some of the passages

in Holy Scripture personated by actors." Thornton, the historian of Nottinghamshire, says that a shepherd kept ale to sell in Thorpe church. He was the last of the inhabitants of the place, which had been depopulated by enclosure.

In 1651 the Puritans got from Judge Richardson an order to stop church-ales in Somerset. The circumstance was brought under the notice of the King, and he directed the order of the Judge to be annulled. Seventy-two of the most learned and orthodox clergymen of the county certified that "on these days (which generally fell on a Sunday) the service of God was more solemnly performed, and the services better attended, than on other days."

Many entries bearing on church-ales appear in old accounts of churchwardens, and it may not be without interest to reproduce a few examples. In the year 1526 we find that the amount realised by a church-ale is set down at £7 15s., being equal to about £100 at the present value. The accounts of St. Mary's Church, Reading, state :—

1557. Item payed to Morrys Dauncers and the Mynstrells mete and drink at Whytsontide .....iij*s.* iiij*d.*

The book of St. Laurence, Reading, also

contains payments relating to Whitsun-Ales, and amongst others the following :—

1504. Item, Payed for bred and ale spent to one of the church at Whitsontyd .....ij*s.* vj*d.*
Item for wyne at same tyme ..... xiiij*d.*

At a vestry meeting held at Brentford in 1621, several articles were agreed upon with regard to the parish stock by the churchwardens. According to Brand's "Popular Antiquities," the preamble stated "that the inhabitants had for many years been accustomed to have meetings at Whitsuntide, in their church-house and other places, there in friendly manner to eat and drink together and liberally spend their monies, to the end neighbourly society might be maintained, and also a common stock raised for the repairs of the church, maintaining orphans, placing poor children in service, and defraying other charges. In 1624 the gains of the Whitsun-Ales are put down as follows :—

Imprimis, cleared by the pigeon-holes	£4	19	0
,, ,, by hocking.....	7	3	7
,, ,, by riffeling	2	0	0
,, ,, by victualling.....	8	0	2
	£22	2	9

Pigeon-holes was a game similar to our modern bagatelle. A writer on Whitsuntide customs

describes "hocking as stopping the way with ropes, and pulling up the passengers for a donation. It was a very popular sport at Whitsuntide, but appears to have been last practised about 1640. The game is very ancient, being mentioned by Herodotus. Its introduction into this country could not have been later than the eleventh century, when it is supposed to have been instituted to commemorate the emancipation of England from Danish tyranny by the death of Hardicanute, which occured about Pentecost."

Church-Ales were held in different parts of Derbyshire, say Cox and Hope in their "Chronicles of All Saints', Derby," to help to obtain money for building the beautiful tower, a tower described by Hutton, the historian, as "the pride of the place." The entries in the church-books relating to three of the parishes are as follow :—

The Aell of Chaddesdyn,
Made by Thos. parker, thos. Hornby, whose sm mounted to xxv*li.* vij*s.* v*jd.* thereof spendeth there i necessary expences xxxiiij*s.* x*d.*

The entry relating to Brailsford reads thus :—

The Aell at Brayllsford.
Made by Edmund Torner, Ric-plesley, whoos sm mownteth to v*jli.* iii*s.* iiij*d.* The sm spended there xiiij*s.* v*d.*

And the third entry is :—

"The Aell made at Worsworth.
Made by X for Thakkar, Wyllm Seybrug. whoos sm mowntith—Spended of this same sm for necessarys xxviij*s.* ij*d.*

Rudder's "History of Gloucestershire" was published in 1779, and it states that "a custom existed at Wickham for the lord of the manor to give a certain quantity of malt to brew ale to be given away at Whitsuntide, and a certain quantity of flour to make cakes. Every one who kept a cow sent curd; others plums, sugar, and flour. A contribution of sixpence from each person was levied for furnishing an entertainment, to which every poor person of the parish who came was presented with a quart of ale, a cake, and a piece of cheese, and a cheesecake."

We gather from Miss Baker's "Glossary of Northamptonshire Words" (pub. 1854), that Whitsun or Church-Ales were celebrated at Kingsutton early in the present century, in a barn specially fitted up for the occasion. It is stated that "The lord, as the principal, carried a mace made of silk, finely plaited with ribbons, and filled with spices and perfumes for such of the company to smell as desired it. Six morris-dancers were amongst the performers." The same authority states that a Church-Ale was held at Greatworth, in 1785, and that the unruly were punished by being obliged to ride a wooden-horse, and if still more riotous, were put in the stocks, which was termed being my lord's organist.

RUSH-BEARING.

IN Lakeland, and one or two other parts of the country, lingers the ancient custom of rush-bearing. It is one of those usages which come down to us from antiquity, and link the present, with its matter of fact ways, to an older England, with its merry sports and pastimes. In tracing the origin of this custom we must go far back in our history, to the ruder days of our fore-elders. At a time long before rooms were paved or laid with wood, and before carpets came into use, floors were strewn with rushes. A few sweet herbs were generally blended with the rushes to give a pleasant odour.

Our first Norman king recognised the importance of providing rushes for his palace. He granted land at Aylesbury on the following conditions, which are fully set forth in Blount's "Tenures of Land" :—"Finding straw for the

bed of our lord the king, and to straw his chamber, and by paying three eels to our lord the king when he should come to Aylesbury in winter. And also finding for the king, when he should come to Aylesbury in summer, straw for his bed, and moreover grass or rushes to strew his chamber, and also paying two green geese; and these services aforesaid he was to perform thrice a year, if the king should happen to come three times to Aylesbury, and not oftener."

King John, in 1207, slept at the house of Robert de Leveland, at Westminster; and the Barons of the Exchequer were directed to pay for the straw bought on account of the visit of the King. A charge was made in the household roll of Edward II. for John de Carleford making a journey from York to Newcastle, for a supply of rushes for strewing the king's chamber. It is recorded that straw and rushes would be permitted to remain on the floors until they became rotten and offensive. The refined feelings of Thomas á Beckett prompted him to keep his house in a clean and tasteful state. Every day in the winter he had his dining-room strewn with clean straw, and in summer with fresh gathered rushes. One

authority suggests that he did this to enable those knights who came to dine with him, and could not be seated on benches, to sit on the floor without soiling their fine dresses.

Rushes were used as a token of respect. In *The Taming of the Shrew*, Grumio asks, "Is the supper ready, the house trimmed, rushes strewed, cobwebs swept?" After the coronation of Henry (*Henry IV.*, Act V., Scene 5), when the procession is returning, the grooms cry :

More rushes, more rushes.

In other plays of Shakespeare are allusions to rushes. Several of the older poets and dramatists also refer to the subject. William Browne, in his "Britannia's Pastorals" in a description of a wedding, thus writes :

Full many maids, clad in their best array,
In honour of the bride, come with their flaskets
Fill'd full with flowers: others in wicker baskets
Bring forth the marish rushes, to o'erspread
The ground whereon to church the lovers tread.

In the old play of the *Two Noble Kinsmen*, the gaoler's daughter is represented carrying "strewings" for the two prisoners' chambers. In *The Valentinian*, by Beaumont and Fletcher, occur the two lines which follow :—

Where is the stranger? Rushes, ladies, rushes,
Rushes as green as summer for this stranger.

The wits of the Elizabethan age had an old saying, to the effect that many strewed green rushes for a stranger who would not give one to a friend. It was deemed an act of politeness to cover the floor with fresh rushes for a guest, and if this were not done the host was said not to care a rush for him. It is from this practice that we derive the common expression of not caring a rush or straw for anyone. Strewing rushes on the floor prevailed in the palaces of Queen Elizabeth, and to a much later period amongst the middle classes. To this day the old usage is maintained at the Hull Trinity House. This link with the past has greatly interested several of our American friends whom we have conducted over the ancient building. Will Carleton, of Brooklyn, the author of "Farm Ballads," and the Rev. Dr. Robert Collyer, "the poet preacher" of New York, were delighted with the old custom.

We have many notes from old parish accounts, journals, and books respecting strewing churches with rushes. A work issued in 1587, entitled "The Herbell to the Bible," refers to the "sedge and rushes, the whiche manie in the countrie doe use in summer-time to strew their parlors or churches, as well for coolness as for pleasant smell."

In the olden times the parishioners carried to the church, usually at the Feast of Dedication, rushes to cover the floor, and it was from this practice arose the popular merry-making of rush-bearing. The old church-wardens' accounts contain numerous items bearing on this subject; perhaps it will not be without interest to reproduce a few examples. The books of St. Mary-at-Hill, London, contain the following entries. :—

1493.—For 3 burdens of rushes for new pews ..... 3d.
1504.—Paid for 2 berdens rysshes for the strewyng the newe pewes .... 3d.

In the accounts of the parish of St. Margaret's, Westminster is an item :—

1544.—Paid for rushes against the Dedication Day ... 1s. 5d.

Charges were made at Kirkham, Lancashire, as follow :—

1604.—Rushes to strew the church cost this year ... 9s. 6d.
1631.—Paid for carrying the rushes out of the church in the sickness time ..... 5s. 0d.

The old parish accounts at Castleton, Derbyshire, include an item as under :—

1749.—Pd. at rush cart for ale ..... 1s. 8d.

Down to the year 1820 the floor of Castleton Church was unpaved, and it was covered with rushes.

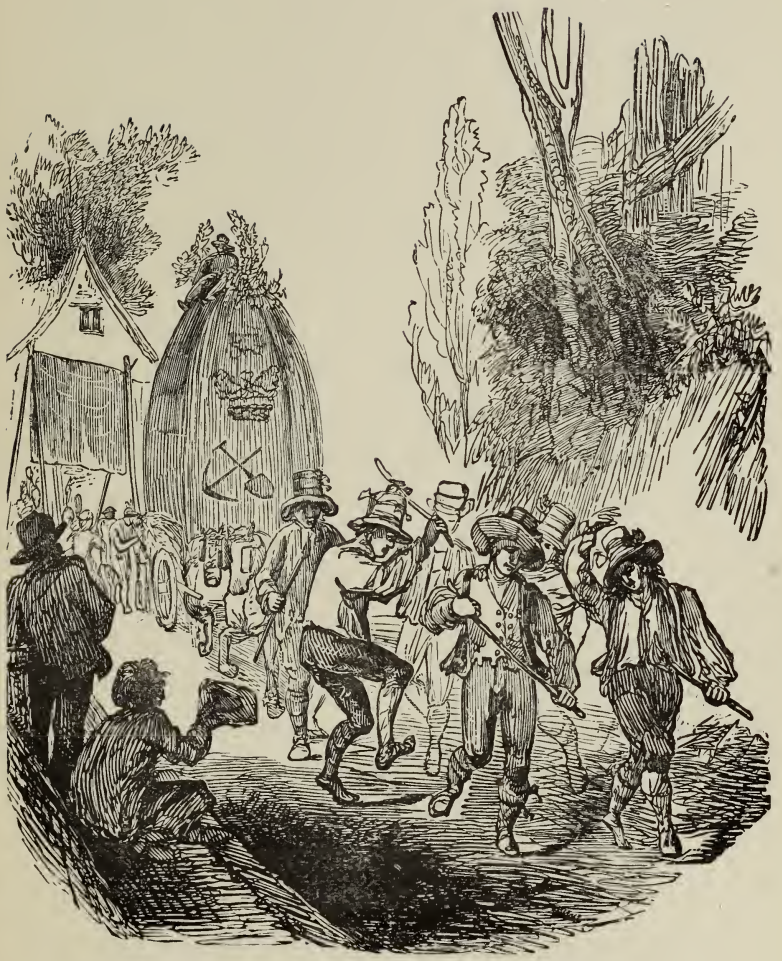
It is stated in a Lincolnshire history, published in 1834, that on the morning of St. Bartholomew's Day a company of village maidens, dressed in their holiday attire, used to march in procession to the small chapel of Donington, and cover the floor with rushes; they next proceeded to a piece of land known as the "Play Garths," where they were met by the inhabitants, and the remainder of the day was spent in rustic games.

We get a good idea of a rush-bearing in the olden days from a manuscript account quoted by Dr. Whittaker, the historian, whose works attracted so much favourable attention during the first quarter of the present century. The notes relate to Wharton, by Morecambe Bay, Lancashire, and appear to have been written about the close of the eighteenth century. "The vain custom of dancing, excessive drinking, &c.," states Lucas, the writer, "having been for many years laid aside, the inhabitants and strangers spend the Sunday nearest St. Oswald's in duly attending the service of the church, and making good cheer, within the rules of sobriety, in private houses; and the next in several kinds of diversions, the chiefest of which is usually a rush-bearing,

which is on this manner. They cut hard rushes from the marsh, which they make up into long bundles, and then dress them in fine linen, silk ribands, flowers, &c.; afterwards the young women of the village who perform the ceremony that year take up the burdens erect, and begin the procession (precedence being always given to the churchwarden's burden), which is attended not only with multitudes of people, but with music, drums, ringing of bells, and all other demonstrations of joy they are able to express. When they arrive at the church they go in at the west end (the only public use that I ever saw that door put to), and setting down their burdens in the church, strip them of their ornaments, leaving the heads or crowns of them decked with flowers, cut papers, &c., in some part of the church, generally over the cancelli. Then the company return to the town, cheerfully partake of plentiful collation provided for that purpose, and spend the remaining part of the day, and frequently a great part of the night also, in dancing, if the weather permits, about the may-pole adorned with greens and flowers, or else some other convenient place." It will be observed that in the foregoing sketch the rush-cart is not named; in many places it formed the

chief attraction of the rural rejoicings. Elijah Ridings, a Lancashire bard, in his best poem, "The Village Festival," pays particular attention to it. He writes :—

Behold the rush-cart and the throng
Of lads and lasses pass along!
Now watch the nimble morris-dancers,
Those blithe, fantastic, antic prancers,
Bedecked with gaudiest profusion
Of ribbons in a gay confusion
Of brilliant colours, richest dies,
Like wings of moths and butterflies;
Waving white kerchiefs here and there,
And up and down and everywhere.
Springing, bounding, gaily skipping,
Deftly, briskly, no one tripping,
All young fellows blithe and hearty,
Thirty couples in the party;
And on the footpaths may be seen
Their sweethearts from each lane and green
And cottage home; all fain to see
This festival of rural glee;
The love betrothed, the fond heart plighted,
And with the witching scene delighted;
In modest guise and simple graces,
With roses blushing on their faces.
Behold the strong-limbed horses stand,
The pride and boast of English land,
Fitted to move in shafts or chains,
With plaited, glossy tails and manes;
Their proud heads each a garland wears
Of quaint devices—suns and stars,
And roses, ribbon-wrought, abound;
The silver plate, one hundred pounds,
With green oak boughs the cart is crowned,
The strong, gaunt horses shake the ground.



RUSH-BEARING IN LANCASHIRE.

The rushes were neatly tied in bundles, and piled up into a pyramid, decorated with ribbons, &c. In front of the load a sheet was suspended on which were fastened the valuable articles lent. "Arranging this sheet," says Bamford, the Lancashire poet, "was exclusively the work of girls and women; and in proportion as it was happily designed and fitly put together or otherwise was the praise or disparagement meted out by the public; a point on which they would not be a little sensitive. The sheet was a piece of white linen, generally a good bed sheet; and on it were pretty rosettes, and quaint compartments and borderings of all colours and hues which either paper, tinsel, ribbons, or natural flowers could supply. In these compartments were arranged silver watches, trays, spoons, sugar tongs, tea-pots, quart tankards, drinking cups, or other fitting articles of ornament and value, and the more numerous and precious the articles were, the greater was the deference that party which displayed them expected from the wondering crowd." On the Sunday following the rush-bearing the banners and garlands were hung up in the church. Music and morris dancers formed an attractive feature in the festival. We give an illustration of a Lan-

cashire rush-bearing from sketches supplied by a Rochdale correspondent in May, 1825, to Mr. William Hone for his "Year Book."

The rush-bearing at Grasmere is conducted much on the same lines as the one formerly celebrated at Warton, already described. The children are supplied with wooden standards, which they dress with rushes, mosses, flowers, and ribbons, forming crosses, shields, wreaths, triangles, crowns, &c.

The juveniles assemble on the Saturday evening in the village with their decorated standards, and headed by a brass band, march to the village church. Mr. Will Carleton witnessed the pleasing custom in 1884, and wrote an account of it. "The bouquets," he says, "were so large and the children so small, that the procession looked like a little garden of flowers creeping away upon their stems; or as says the poet—

> "Like a string of rainbows
> Appears that *cortége* bright
> Winding among the crooked lanes
> In the golden evening light.

"The mountains, listening around, took up the musicians' instrumental song, and echo after echo went flying over the little fair heads as they moved slowly toward the church. The

murmuring river welcomed them as their feet pattered on aged doorstone, and those old walls smiled to see the children come with their flowers once more. After the bouquets had been tastefully bestowed until the venerable sanctuary looked as if it were adorned for a wedding, there were some appropriate religious ceremonies, and an old hymn was sung." A copy of the rush-bearers' hymn is as follows :—

Our fathers to the house of God,
As yet a building rude,
Bore offerings from the flowery sod,
And fragrant rushes strew'd.

May we, their children, ne'er forget
The pious lesson given,
But honour still, together met,
The Lord of Earth and Heaven.

Sing we the good Creator's praise,
Who sends the sun and showers,
To cheer our hearts with fruitful days
And deck our world with flowers.

There, of the great Redeemer's grace,
Bright emblems here are seen !
He makes to smile the desert place.
With flowers and rushes green.

After the service the children are treated to refreshments, and afterwards enjoy sports on the village green.

A similar custom is still kept up at Ambleside, and in a few old Lancashire towns and villages the rush-cart may even yet be seen.

FISH IN LENT.

UMPTUARY laws formed a curious feature in the every-day life of the olden time, and amongst the more important were those regulating the Lenten fare of the people. Our forefathers were not permitted to partake of flesh meat in Lent unless in delicate health, and then the privilege was granted by license ; but a like privilege could be secured by payment varying according to the rank of the petitioner. Some people broke the laws, and had to suffer severely for their offences. We may give as an instance the landlady of the "Rose Tavern," St. Catherine's Tower, London, in whose house during the Lent of 1563 was found a quantity of raw and cooked meat. She, on this account, was put into the pillory, and four women who had partaken of the forbidden meat were put in the stocks all night. A few years prior to the foregoing case strenuous

measures were adopted to enforce fasting at this season of the year. In 1548 was passed an Act of Parliament "imposing a penalty of ten shillings, and ten days' imprisonment, for the first offence; and twenty shillings and twenty days' for its repetition." The informer received one half of the fine. In the reign of Elizabeth the penalties were increased to sixty shillings, and three months' close imprisonment. The Crown, the informer, and the poor of the parish where the cases occurred, each received one-third of the fines. The Queen's subjects were very unwilling to comply with her sumptuary regulations. Church books and municipal records contain many references to this matter. We learn from the archives of Weymouth that the local authorities of the town in

1568-9—Paid horse-hire to go to Dorchester to sett the proclamation for eating flesh ..... *vid.*

Not a few attempts were made in the Elizabethan era to check fine dressing as well as Lenten feasting. The Queen's attire was fantastic and full of variety, but her humble subjects were not permitted to make much display. The use of hats for example was a luxury reserved for the rich. If a man occupying a humble position presumed to put on a hat

he was subjected to a fine. By an Act passed in the thirteenth year of the reign of Elizabeth, every person under a certain degree was obliged on Sundays and holidays to wear a woollen cap manufactured in England, under a penalty of 3s. 4d. for every-day he broke the law. This statute was repealed in the thirty-ninth year of her reign. In the churchwardens' accounts of Fulham is an item :—

1758—Paid for discharge of the parish of Fulham for wearing hats contrary to statute. .... 5s. 2d.

It is believed that this amount refers to hats imported from Germany. An attempt was made in this reign to prevent women having their gowns, kirtles, and waistcoats mingled with silk. The regulations in respect to the clothing of apprentices were very strict. They were obliged to wear caps, and their doublets were made of leather, wool, or fustian. They were not allowed to put on ruffles, cuffs, or loose collars. In 1579, two members of the Ironmongers' Company, and the Grocers' Company, were stationed in the busy thoroughfare of Bishopsgate, London, from seven a.m. to six p.m., to examine the dresses of the people to see that these sumptuary laws were not broken.

The chief Lenten food in the olden time was fish, and large quantities of it were consumed. In the 31st year of the reign of Edward III. the following sums were paid from the Exchequer for fish supplied to the royal household : " Fifty marks for five lasts (9,000) red herrings, twelve pounds for two lasts of white herrings, six pounds for two barrels of sturgeon, twenty-one pounds five shillings for 1,300 stock-fish, thirteen shillings and ninepence for eighty-nine congers, and twenty marks for three hundred and twenty mulwells." Herring pies were an appreciated dish in bygone days. Formerly an annual customary duty or service which the city of Norwich rendered to the reigning monarch consisted of delivering at Court, twenty-four herring pies. Mr. John Glyde, who has brought together much curious old world lore in his " Norfolk Garland," refers the origin of this remarkable feudal tenure to the times before the foundation of Yarmouth, when the valley of the Yare was still an estuary. At that period Norwich was an important fishing station. The sea is now some eighteen miles away. " The course of procedure," says Mr. Glyde, " was this : Out of their official allowance, the sheriffs of the city for the time being, annually made

provision, according to a prescribed formula, for the manufacture of these pies, which were forthwith transmitted to the lord of the manor of Carleton, to be by him or his tenant carried to the royal palace and placed on the sovereign's table." Blomefield, the local historian, furnishes some curious notes on this subject. He reproduces a letter dated, "Hampton Court, iiij Oct., 1629," from the officers of the royal household, addressed to the mayor and sheriffs of Norwich, in which it was asserted that the pies "were not well baked in good and strong pastye as they ought to have been." "Divers of them," it is further stated, "also, were found to contain no more than four herrings, whereas the tenure required five to be put in every pye at least." It was also said that they were not made from the first new herrings which had reached the city. Other exceptions were taken to their goodness, and his Majesty demanded better satisfaction. In 1754 the cost of the pies, independent of carriage, is put down at two pounds.

The household books of Leconfield Castle, Holderness, Yorkshire, give a good example of the fish consumed daily in a nobleman's mansion during Lent in the olden time. Here is a bill of

fare for about the year 1430, for food to be placed before the Earl and Countess Percy :— "First, for my Lord and Lady, a loaf of bread in trenchers; two manchets of finest meal, weighing six ounces; a quart of beer; a quart of wine; two pieces of salt fish; six baconed (smoked) herrings; four white herrings, or a dish of sproits (sprats). On flesh days the bread as before; a quart of wine; half a chine of mutton, or a piece of boiled beef."

The times fixed for meals appear to us as strange as the food provided. Seven was the hour for breakfast, ten the hour for dinner, four for supper, and between eight and nine o'clock in the evening a meal known as "liveries" was served in the bed-chambers. My Lord and Lady Percy had bread as at breakfast, a gallon of beer, and a quart of wine. The wine was mixed with spices and brought to the table hot. They then retired to rest.

It may not be out of place to here mention a curious Lenten custom. Amongst the ancient officers of the Royal Household, that of the King's Cock-Crower was perhaps the most singular. It was his duty to crow instead of cry the hours of the night, as was the usual practice of the watchman at other seasons of the year.

This strange service was discontinued by the earliest of the Hanoverian monarchs. It is recorded by several writers that on the first Ash Wednesday after their accession to the throne, the Prince of Wales, subsequently George II., was seated at the supper table, and before the chaplain had said grace, the cock-crower suddenly entered the room and crowed half-past ten o'clock. The Prince was greatly surprised at the performance. Presuming the tremulation of the crow was for mockery, he concluded that it was intended as an insult, and promptly prepared to resent it. He had an imperfect knowledge of the English language, and it was with much difficulty that he was made to understand that a compliment and not an insult was intended, and that the usage was in strict accordance with court etiquette. After this time the custom was discontinued. "The intention," says a writer in the *Gentleman's Magazine* in 1785, "of crowing the hour of the night was undoubtedly to remind waking sinners of the august effect the third crowing of the cock had on the guilty apostle St. Peter; and the limitation of the custom to the season of Lent was judiciously adopted; as, had the practice continued throughout the year, the impenitent would become as habituated and as

indifferent to the crow of the mimic cock, as they are to that of the real one, or to the cry of the watchman."

As we have previously stated, the clergy granted licenses to infirm folks who required meat during the time of Lent. Our old church books contain many details bearing on this matter. Payments were sometimes made for permission to eat meat in Lent. In the church books of St. Martin Outwich, London, it is stated under the year 1525, "Received of the Lady Atham for the use of the poore, for license to eat flesh, £0 13s. 4d." By the way, at this church was buried Mrs. Abigail Vaughan, who left a legacy of four shillings per annum to purchase faggots for burning heretics. In the parish books of St Mary's, Leicester, is a record of a license to Lady Barbara Hastings to eat flesh in Lent on account of her great age. The following is extracted from the parish register of Wakefield :—

To all people to whom these presents shall come, James Lister, Vicar of Wakefeld, and preacher of God's Word, sendeth greeting; whereas Alice Lister, wife of Richard Lister, Clerke, who now sojourneth with her sonne William Faulden, of Wakefeld, by reason of her olde age and many yeares, and stubborne and long continued sicknesse, is become so weake and her stomache so colde, not able to digeste colde meates and fish, who by counsel of physicians is advised to abstaine from and

to forbeare the eating of all manner of fruites, fish, and milk meates, know ye therefore, for the causes aforesaide and for the better strengthening and recovering of her health, I, the saide James Lister, do herebye give and grante libertie and license to her, the said Alice Lister, att her will and pleasure att all tymes, as well as during the time of Lent, and all other fasting daies and fish daies exhibiting by the lawes, to eate flesh and to dress and eate such kind of flesh as shall be best agreeing to her stomache and weake appetite. In witness hereof, I, the said James Lister, have hereunto sett my hand the eight daie of Februarie, in ye sixt yeare of the reigne of oure Sovereigne Lord Charles, by the Grace of God, King of England, Scotland, France, and Ireland, Defender of the Faithe, etc., and in the year of our Lord God 1630. James Lister, Vicar.

The plague raged in Hull in the year 1636, and the town was not plentifully supplied with fish. The Mayor and Aldermen petitioned the Archbishop of York, for a general dispensation to enable the inhabitants to eat meat in Lent, as it was believed that fish diet increased the sickness. The Archbishop, in reply, stated that the law did not enable him to grant general dispensation, but that, in cases of sickness, all persons must obtain from their ministers licenses to eat flesh under certificate from their physicians.

Before the days of Queen Elizabeth, according to R. E. Chester Waters, in his volume on "Parish Registers," the Sovereigns, as heads of the church, granted dispensations to eat meat in

Lent. He says that, "in the 5 Edward VI., Sir Philip Hoby obtained a license under the Privy Seal for himself and all who dined with him at his table during his natural life, 'to eat meat and dishes made of milk either in Lent or on any other fast days, freely and without punishment.'" For money payments, licenses might be obtained from the Crown for certain kinds of flesh, excepting beef, at all times of the year, and veal from Michaelmas till May. The cost of the dispensation for a Lord of Parliament or his wife was 26s. 8d., and the money was placed in the poor men's box of the parish, where those obtaining the license were located. A knight or his wife paid 13s. 4d., and for persons of inferior degree the charge was 6s. 8d. each. A process costing 4d., might be obtained for six persons for eight days. We make this statement on the authority of John Timbs, F.S.A., drawing our information from a "Garland of the Year."

During Lent the butcher's business was suspended, and in the works of Taylor, "The Water Poet," we read :—

> The cut-throat butchers, wanting throats to cut,
> At Lent's approach their bloody shambles shut,
> For forty days their tyranny doth cease;
> And men and beasts take truce and live in peace.

When the Puritans were in power they set at

defiance law and custom in respect to Lenten fare. "I have often noted," writes Taylor, in his "Jack a Lent," "that if any superfluous feasting or gormandizing, paunch-cramming assembly do meet, it is so ordered that it must be either in Lent, upon a Friday, or a fasting: for the meat doth not relish well, except it be sauced with disobedience and contempt of authority. And though they eat sprats on a Sunday, they care not, so that they may be full gorged with flesh on the Friday night.

> Then all the zealous Puritans will feast,
> In detestation of the Romish beast."

James II. caused to be inserted in the *London Gazette*, in the year 1687, a proclamation enjoining abstinence from meat during Lent, but saying that on certain conditions for giving alms to the poor, licenses to eat meat in any part of England might be obtained from an office in St. Paul's Churchyard. A year later the Revolution occurred, and the reign of James II. ended, and with it closed all attempts to enforce statutes respecting Lenten fare. The laws remained a dead letter until 1863, when with other obsolete laws they were repealed by the Statute Law Revision Act.

CONCERNING DOLES.

FEASTING at funerals may be traced back to remote times in the history of various nations. Amongst the Jews at an early period we find a commendable custom prevailing. It was the practice when one of their race died for the friends and neighbours to prepare the feast for the burial, so that those in the house of mourning might be spared additional trouble in their days of sorrow. Under the Greeks and Romans, the feasting in course of time took the form of sumptuous banquets. A redeeming feature of the usage was the practice of giving a portion of the provisions to the poor—a charitable custom, which induced the early fathers of the Church to continue funeral feasts. "Doles were used at funerals," we gather from St. Chrysostom, "to procure the rest of the soul of the deceased, that he might find his judge propitious." The

Christians were not content merely to give food; other alms were also distributed. St. Chrysostom observes in one of his homilies: "Would you honour the dead? Give alms." Under the early Christians "this festival," according to Mrs. Stone, in "God's Acre," "was of quite a religious character, generally at the tomb of the deceased. There was divine service; the holy sacrament was administered, and a collection of alms made for the poor. There was a feast, shared both by the clergy and people, but more especially bestowed on the widow and orphan. The softening influence of grief was ever directed by the Church into heart-opening channels of charity and good-will. In time the amount and quantity of such doles came to be specially described and appointed in the will of the dying person." In England, the distribution of doles at funerals has come down to comparatively recent times. Even to the present day, in not a few instances bread is given at the graves of the persons who bequeathed it, and in this manner a custom is maintained which was instituted before the Christian era.

Torchbearers usually attended funerals in the days of old; they were poor men and women, who carried lights before the dead,

emblematic of the glorified existence the departed were to enjoy beyond the grave. These people often received articles of dress in addition to food and money. Some interesting details have been recorded in which torchbearers played an important part. We find it stated that "Eleanor, Duchess of Gloucester, in 1399 appointed that fifteen poor men should bear torches at her funeral, each having a gown and hood lined with white, breeches of blue cloth, shoes, and a shirt, and twenty pounds amongst them." In 1411 we learn that "Joan, Lady Hungerford, appointed poor women to bear torches, and each to be clad in russet with linen hoods, stockings and shoes." Twelve was the number of people in 1428 to bear torches at the funeral of Thomas, Lord Poyning, and each was to receive a gown of black cloth and twelvepence in money. Coming down to 1543, we find at the funeral of Andrew, Lord Windsor, twenty-eight poor men attended, and were rewarded with a frieze gown and sixpence.

At some places, doles were sent to the homes of the inhabitants; and bearing on this subject there is an important note in the "History of Leicestershire" by Nichols. In the account of Strathern, in Framland Hundred, it is stated:

"In 1790 there were four hundred and thirty-two inhabitants, the number taken by the last person who carried about bread, which was given for dole at a funeral ; a custom formerly common throughout this part of England, though now fallen much into disuse. The practice was sometimes to bequeath it by will ; but, whether so specified or not, the ceremony was seldom omitted. On such occasions, a small loaf was sent to every person without any distinction of age or circumstances, and not to receive it was a mark of particular disrespect."

Of the many doles now distributed at the tombs of the donors, a few may be named. On the 8th of October, 1708, there died at Hull, William Robinson—a gentleman who had formerly filled the office of sheriff of that town—who left sufficient money to purchase a dozen loaves of bread, costing a shilling each, to be given to twelve poor widows at his grave every Christmas Day. Money was left at the commencement of the seventeenth century by Leonard Dare for purchasing bread for the poor of South Pool. In his will, dated November 28th, 1611, he directed the churchwardens on Christmas Day, Lady day, and Michaelmas day, "to buy, bring, and lay on his tombstone threescore penny

loaves of good wholesome bread," and to distribute the same to the poor of the parish. If the instructions were not observed on the foregoing days, the will provided that a pound a year be paid to the mayor and burgesses of Totness. John Smith, of Acklam, Yorkshire, died in 1681, and left two pounds per annum to the poor of the parish, to be paid on his tombstone. Over the remains of another Yorkshireman, in the churchyard of Kildale, is a tomb bearing an inscription as follows: "Here lyeth the body of JOSEPH DUNN, who dyed ye 10th day of March 1716, aged 82 years. He left to ye poor of Kildale, xxs.; of Commondale, xxs.; of Danby, xxs.; of Westerdale, xxs.; to be paid up on his gravestone by equal portions on ye 1st May and ye 11th November for ever."

Two quaint customs are still enacted annually in London on Good Friday. The vicar of St. Bartholomew's the Great, Smithfield, drops in a row twenty-one sixpences on a certain lady's grave. The money is picked up by the same number of widows kneeling, having previously attended service at the church where a sermon is preached. The details of the other charity are singular. Peter Symonds, a native of Winchester, who followed the trade

of mercer in London, by his will, dated 1586, left a sum of money for a sermon to be preached in the parish church of All-Hallows, Lombard Street, London ; and at the close of the service, sixty scholars of Christ's Hospital are to be presented with a bunch of raisins and a bright penny. He further left property for purchasing sixty loaves of bread to be given on Whitsunday to poor persons on his grave in Liverpool Street. The railway now covers the site of his tomb, and the bread is distributed in front of the schoolroom in Bishopsgate churchyard. Symonds did not forget the claims of his native city, and left to its inhabitants several charities, including the founding of an almshouse for the perpetual maintenance of six poor old unmarried men and four poor young children. He also provided for keeping a poor scholar at Oxford and one at Cambridge. Respecting another of his bequests, some strange directions were contained in his will, as follow : " Leave was to be obtained from the bishop or the dean to place his picture in the body of the cathedral, with a small table before it, on which were to be placed twelve penny loaves of good wheaten bread, which immediately after the service were to be given to twelve poor persons at the will of

the mayor; except on one Sunday in each quarter, when the bishop or dean was to nominate the recipients."

At a little later period, another remarkable bequest was made to the city of Winchester. Richard Budd, a native, and a resident there, left a sum of money to the dean and chapter on condition that they should toll the great bell of the cathedral, and have read certain prayers prior to the execution of condemned prisoners in the city.

Robert Dowe, on the 8th of May, 1705, gave to the vicar and churchwardens of St. Sepulchre's Church, London, fifty pounds on the understanding that through all futurity they should cause to be tolled the big bell the night before the execution of the condemned criminals in the prison of Newgate. After tolling the bell, the sexton came at midnight, and after ringing a hand-bell, repeated the following lines:—

All you that in the condemned hold do lie,
Prepare you, for to-morrow you shall die:
Watch all and pray; the hour is drawing near
That you before the Almighty must appear:
Examine well yourselves; in time repent,
That you may not to eternal flames be sent:
And when St. Sepulchre's bell to-morrow tolls,
The Lord above have mercy on your souls!

Next morning, when the sad procession passed the church on its way to Tyburn, a brief pause was made at the gate of St. Sepulchre's Church, and the clergyman said prayers for the unfortunate criminals, and at the same time the passing-bell tolled its mournful notes.

Sir Roger de Tychborne was a valiant knight who lived in the days of the second Henry, and resided in his stately Hall in Hampshire. His wife, Lady Mabella, was the means of the celebrated "Tichborne Dole" being instituted. "This dame," so runs the old legend, "being bedridden and extremely ill, petitioned her husband for the means of establishing a dole of bread, to be given to all poor persons who might ask for it on every succeeding feast of the Annunciation of the Blessed Virgin Mary. He promised her as much ground as she could walk round in the neighbourhood of the house while a certain brand or billet was burning, supposing that, from her long infirmity, she would only be able to go round a small portion of his property. The venerable dame, however, ordered her attendants to convey her to the corner of the park, where, being deposited on the ground, she seemed to acquire a renovation of strength, and to the surprise of her anxious

and admiring lord, who began to wonder where the pilgrimage might end, she crawled round several rich and goodly acres. The field which was the scene of her extraordinary feat retains the name of the 'Crawls' to this day. It is situated at the entrance of the park, and contains an area of twenty-three acres. Her task been completed, she was reconveyed to her chamber, when, summoning her family to her bedside, she predicted the prosperity of the family while that annual dole existed; and left her malediction on any one of her descendants who should be so mean or covetous as to discontinue it, prophesying that when this happened, the family would become extinct from failure of heirs-male, and that this would be foretold by a generation of seven sons being followed immediately after by a generation of seven daughters and no son."

In years gone by, about nineteen hundred small loaves of bread were baked and given to those who made application for them, and if any persons remained unserved after the doles had been distributed, they were presented with twopence each. Men and women came from all parts of the country; and even a week before the doles were given away, a number of folks as-

sembled in the neighbourhood to await the event. It gave rise to much rioting ; and about the commencement of the present century, the doles were discontinued, and in their place a sum of money was given to the neighbouring poor. Superstitious people used to preserve the bread as a certain remedy for several ailments, notably ague.

In Anthony Trollope's novel, "Barchester Towers," there is a graphic picture of the Hospital of St. Cross, near Winchester. It is called "The Alms-house of Noble Poverty," and no wayfarer has presented himself at the door of it since the days of King Stephen to the present hour who has not been entitled to receive a meal of bread and beer. The stranger has only to knock to receive a horn of ale and a dole of bread, known as the "wayfarers' dole." These charities were once common in this country ; but we believe the Hospital of St. Cross is the only one which remains. In the days of yore, a charity existed at Sprotborough, near Doncaster, somewhat similar to that at Winchester. On a cross bearing a brass plate were the following lines :

Whoso is hungry, and lists well to eat,
Let him come to Sprotborough for his meat;
And for a night and for a day,
His horse shall have both corn and hay,
And none shall ask him when he goes away.

Doles of bread are given every Sunday in the parish church of Hessle and in several other churches in the neighbourhood of Hull. We have observed the same custom in other parts of the country.

Doles of fish are very numerous, and with particulars of a few examples we close our paper. John Thake, in his will, drawn up in 1537, left his house and land on condition that his heirs, annually on Friday, in the first week in Lent, gave to the poor of Clavering, in Essex, one barrel of white herrings and a cade of red herrings. At Dronfield, Derbyshire, in 1577, Richard Stevenson left half a hundred of herrings, and as much bread as could be made from a "strike" of good wheat. The doles were to be distributed every Friday during Lent for ever. At Farnham Royal, Buckinghamshire, in 1664, David Slater gave money to purchase bread and herrings and a pair of kid gloves annually for the parson of the parish for the time being. The gloves were to be purchased ready for the first Sunday in Lent. At Newmarket, in Suffolk, there was a bequest of fish and fagots.

CHURCH SCRAMBLING CHARITIES.

N the olden time the ways of distributing some of the English charities were extremely curious, and scrambling in churches and graveyards for bread, cheese, and other edibles was perhaps the most remarkable. These old-time charities were somewhat numerous, and we here present particulars of a few of them.

Long, long, ago, so runs the old story, two poor pauper sisters were walking to London to claim an estate, and were weary, footsore, and hungry. The good folk at Paddington gave them relief. In course of time the claimants obtained possession of their property, and left, as a token of gratitude, a bequest of bread and cheese, to be thrown from the church of St. Mary's, Paddington, amongst the poor assembled in the graveyard. This custom was observed from a remote period down to the first quarter

of this century, and perhaps even to a later time. It is noticed in a newspaper for the year 1821 as an annual practice to throw bread and cheese from the belfry of the church at eight o'clock on the Sunday before Christmas Day. We gather from a quaint paragraph in the pages of the *Grub Street Journal*, dated December 21st, 1736, that ale was also given. "On Sunday," it is stated, "after divine service, was performed the annual ceremony of throwing bread and cheese out of the Paddington church steeple among the spectators, and giving them ale. The custom was established by two women, who purchased five acres of land to the above use, in commemoration of the particular charity whereby they had been relieved when in extreme necessity."

At Barford, Oxfordshire, a piece of land is known as "White-bread Close," and the rent was formerly spent in buying bread, which was thrown amongst the people and scrambled for at the church door. It appears from a correspondent of the *Gentleman's Magazine* for 1824, that the distribution "occasioned such scenes of indecent riot and outrage, even fighting in the church itself, that a late curate very properly effected the suppression of a practice productive

of this gross abuse." A large number of boys from the neighbouring villages attended, and joined the lads of Barford in the scramble. It is conjectured that a member of a wealthy local family named Shepherd was the founder of the charity, to keep in remembrance his marriage.

Rudder, in his "History of Gloucestershire," and other writers notice a quaint scrambling custom at St. Briavel's, Gloucestershire. The best account of the ancient usuage is given in the pages of the *Gentleman's Magazine* for 1816, which reads as follows :—"On Whit Sunday, at St. Briavel's, in Gloucestershire, several baskets, full of bread and cheese cut into small squares of an inch each, are brought into the church ; and immediately after divine service is ended, the churchwardens, or some other persons, take them up into the galleries, whence their contents are thrown among the congregation, who have a grand scramble for them in the body of the church. This occasions as great a tumult and uproar as the amusements of the village wake, the inhabitants being always extremely anxious to attend worship on this day. The custom is holden for the purpose of preserving to the poor of St. Briavel's and Hewelsfield the right of cutting and carrying away wood from 3000 acres of

coppice land, and for which each house-keeper is assessed twopence, to buy the bread and cheese which are given away." This is the most remarkable of the scrambling customs which have come under our notice.

Leicestershire history furnishes facts about another scrambling charity. According to an account written in 1822, "a piece of land was bequeathed to the use and advantage of the rector of Haloughton, for providing two hare-pies, and two dozen penny loaves, to be scrambled for on Easter Monday annually. The land, before the enclosure took place, was called 'Hare-crop Leys,' and at the time of dividing the fields, in 1770, a piece was alloted to the rector in lieu of the said Leys. The custom is still continued, but instead of the hare the rector provides two large raised pies, made of veal and bacon. These are divided into parts, and put into a sack; the penny loaves are cut into quarters and put in a basket. Thus prepared, the men leave the rectory, and are soon joined by the women and children, who march to a place called 'Hare-pie Bank,' about a quarter of a mile south of the town. In the course of this journey the pieces of bread are occasionally thrown for scrambling, but the pies are carried to the grand rustic

theatre of confusion." On arrival at the appointed place, "the pies are promiscuously thrown," and, says the notice, "every frolicsome athletic youth who is fond of the sport rushes forward to seize a bit and carry it away. Confusion ensues, and what began in juvenile sport has occasionally terminated in a boxing match." This ludicrous custom appears to afford the inhabitants much amusement. Blount, in his "Tenures of Land and Customs of Manors," notices the usage at length.

Mr. Tuke, of Wath, near Rotherham, who died in the year 1810, left, amongst other strange bequests, forty dozen penny loaves to be thrown from the church leads at twelve o'clock on Christmas Day for ever. This is the latest instance of a scrambling custom with which we are acquainted.

BRIEFS.

UR old church books include many items on briefs. They were Royal letters which were sent to the clergy, directing that collections be made for certain objects. These documents were stamped with the Privy Seal, and it was ordered that they be read in church after the saying of the Nicene Creed. It was further directed that they be entered in the parish register. Briefs were granted for a variety of objects, such, for example, as the rebuilding of St. Paul's after the fire of London, for a fire at Drury Lane Theatre, rebuilding churches, the redemption of English slaves taken by pirates, &c. With a view of rendering briefs effective, it was ordered in 1677 that "the preamble be pathetically penned as the occasion requires to move the people to liberality upon so pious and charitable a work." We may infer from the smallness of the sums collected, and an entry in the Diary of Samuel Pepys, that the

injunction was necessary. Under date of June 30th, 1661, Pepys wrote :—"To church, where we observe the trade of briefs is come now up to so constant a course every Sunday, that we resolve to give no more to them."

It will not be without interest to furnish a copy of a brief, and we select one of some historical importance :—

Charles II. by the grace of God, &c.

Whereas we are credibly informed by the humble petition of the inhabitants of the town corporate of Scarborough, in the North Riding of the County of York, as also by a certificate subscribed with the hands of divers of our Justices of the peace for the said East and North Ridings, inhabiting near unto the said Corporation, that during the late wars our said town of Scarborough was twice stormed, and the said inhabitants disabled from following their ancient trade ; whereby they are much impoverished and almost ruined in their estates; and that nothing might be wanting to make their condition more deplorable, their two fair churches were by the violence of the cannon beaten down ; that in one day there were threescore pieces of ordnance discharged against the steeple of the upper church there, called Saint Mary's, the choir thereof beaten down, and the steeple thereof so shaken that notwithstanding the endeavours of the inhabitants to repair the same, the steeple and bells upon the 10th day of October last [1659] fell and brought down with it most part of the body of the said church; the other, called St. Thomas's church, was, by the violence of the ordnance, quite ruined and battered down; so that the said church, called St. Mary's, must be rebuilt or otherwise the said inhabitants will remain destitute of a place wherein to assembly themselves for the public worship of Almighty God. And that the charges for the rebuilding the church, called St. Mary's, will cost £2,500 at the least, which of themselves they are not able to disburse, their fortunes being almost ruined by the calamities of the late war as aforesaid, &c.

A book preserved with the parish registers at Hessle, near Hull, contains a list of the briefs received and read in the church from 1731 to 1777. The mode of entering the documents is as follows:—

> Dunbar Harbour in ye shire of East Lothian. May ye 20th, 1739. A Brief then read in ye Parish Church of Hesle in ye County of Hull, for ye making of ye Harbour of Dunbar safe and commodious in ye Shire of East Lothian in Scotland. The charge of making ye said Harbour safe and beneficial amounts unto ye sum of nine thousand seven hundred eighty-five pounds and upwards, and the sum of ten shillings and eightpence halfpenny collected thereupon from House to House.

The collection for the foregoing was small, but much larger than for rebuilding Gateshead Church made in the same year. Only two shillings and one penny were gathered for the latter object, and a year later only two shillings for rebuilding the church at Congleton.

The granting of briefs gave rise to much abuse, and to check it, stringent Acts of Parliament were passed in the reigns of Queen Anne and George IV., and finally they were stopped by Lord Palmerston, when Prime Minister, declining to advise the Crown to continue their issue.

BELLS AND BEACONS FOR TRAVELLERS BY NIGHT.

TOWNSMAN visiting the country during the long dark nights experiences much difficulty in finding his way about the gloomy lanes and sparingly-lighted village streets. He realises how tiresome and dangerous it was in the olden days to travel at night over the dreary common, wild wolds, and lonely heaths, unenclosed, with their indifferently constructed roads. Gratitude for delivery from perilous positions often induced people to leave money setting up on high lamps, and for the ringing of bells to guide the way-farer on his journey.

According to an old tradition, a lady was lost on the Lincolnshire wolds, and feared that she would have to remain wandering about in the cold until daybreak. Happily, however, on the still night air were wafted the welcome sounds of the bell of St. Peter's Church, Barton-on-Humber, which enabled her to direct

her steps to the town over the almost trackless country. She was so grateful when she found herself in safety that in her will she left a piece of land to the parish clerk, on condition that he should ring one of the church bells from seven to eight o'clock every evening except Sunday, commencing on the day of carrying the first load of barley in every year till the following Shrove Tuesday. Some twenty years ago the ringing, which had been faithfully performed from time out of mind, was discontinued, on account of the annoyance the noise caused to the inhabitants dwelling near the church. The parish clerk still receives the proceeds of the land, although the notes of the bell (welcome to some persons) are no longer heard as day gives way to night.

At the village of Hessle, near Hull, a bell is still rung every night, except Sunday, at seven o'clock. It is asserted by some of the inhabitants that a lady was lost near the place on a dark night, and that she was enabled to find her way by hearing the ringing of the church bells. Thankful for the assistance thus rendered, she left a piece of land to the parish clerk on condition that he should ring a church bell every evening. The deeds and papers preserved at the church

do not throw any light on the origin of this custom, which is most probably derived from the ancient practice of ringing the Curfew bell.

A Woodstock worthy, named John Carey, left ten shillings annually to be paid for a bell being rung from the old church tower at 8 p.m., for the guidance of travellers in the neighbourhood of the town. The Corporation of Woodstock have the management of this old bequest. Mr. Carey clearly set forth in his will that if the clerk or sexton neglected to ring the bell some other person must be selected to perform the duties. A similar bequest was made in the year 1664 by Richard Palmer, who bequeathed a sum of money to pay a salary to the sexton of Workingham Church, Berkshire, for ringing the greatest bell half an hour every evening, at eight o'clock, from the 10th of September to the 11th of March in every year. He desired that strangers and others, who should happen on winter nights, within hearing of the said bell, to lose their way in the country, might be informed of the time of night, and receive some guidance into the right way.

Dunston Pillar is a conspicuous object in the county of Lincoln, and was erected in the year 1751 for the purpose of directing travellers over

Lincoln Heath. It had on its summit a large lantern, which was lighted at night. We have heard it related in the district that, on one occasion, a post-boy who had received instructions to keep the light to the right hand on his way home, spent the night driving round the pillar. In 1810 the lantern was removed and a statue of George III., at the cost of Lord Buckinghamshire, placed at the top of the pillar.

On the towers of churches in bygone times lanterns were frequently lighted on dark nights to enable wayfarers to direct their steps in the right direction. Formerly a lighted lantern cast its welcome rays from the tower of St. Mary's Church, Beverley, to guide travellers over the wild wolds in the neighbourhood of the town. A beacon lamp was formerly suspended in the centre of All Saints' Church steeple in the city of York, for the aid of benighted folks in the Forest of Galtres. We have seen it stated that a lantern was formerly lighted on one of the towers of a church at Newcastle-on-Tyne. In reply to our inquiries, the Rev. J. R. Boyle, F.S.A., said "I have often heard the statement to which you refer. I imagine it has found its way into the guide books, but, I am afraid, it rests on no foundation. The only church in

the steeple of which such a custom was ever practicable is that of St. Nicholas, now the Cathedral. In the preparation of my chapter on that church in 'Vestiges of Old Newcastle and Gateshead,' I examined every accessible source of information, but failed to find the least evidence of the custom to which you refer. I suppose the story must have originated from an extract, printed by G. B. Richardson, from the Corporation Accounts. In 1566 there are payments for wax for the lanterne of the Church. But the word 'lanterne' is not here used in its modern architectural sense." At Lamborne, in addition to a lighted lantern, a bell was tolled to guide persons who crossed the bleak downs in winter time.

It is stated in Sinclair's "Statistical Account of Scotland" that the parish schoolmaster of Corstorphine, Edinburghshire, has the profits of a piece of land known as "Lamp's Acre." The proceeds of the land were to cover the cost of keeping lighted a lamp placed on Corstorphine Church in winter time, to direct the traveller on the Edinburgh road, which was both difficult and dangerous to travel along. John Wardell wished to shed some light on the dark streets of London, and in his will, dated August 29th,

1656, he left sufficient property to pay the churchwardens of St. Botolph, Billingsgate, says Edwards in his "Remarkable Charities," to provide a good and sufficient iron-and-glass lantern with a candle for the direction of passengers to go with more security to and from the waterside all night long, to be fixed at the north-east corner of the parish church of St. Botolph, from the Feast Day of St. Bartholomew to Lady Day. The clerk received a sovereign a year for attending to the lantern. It appears from the "Reports of Charities" that the annuity is now applied to supporting a gas lamp placed in the position indicated in the will. We find the particulars of another bequest for maintaining a lantern lighted with a candle, in the will of John Cooke, dated the 12th of September, 1662. He gave definite instructions as to the size of candles to be used, and further stated that the lantern had to be hanged out at the corner of St. Michael's Lane, next Thames Street, from Michaelmas to Lady Day, between the hours of nine and ten o'clock at night, until four or five in the morning. A gas lamp has taken the place of the old lantern with its candles of a particular size. The facts about the lighting of the streets of London are full of historic interest, but do not

come within the scope of the present article. We have mentioned lanterns, and may further state, on the authority of Chambers's "Book of Days," that in accordance with the old local rule of London, as established by the Lord Mayor in 1416, all householders of the better class, rated above a low rate in the books of their respective parishes, should hang a lantern, lighted with a fresh and whole candle nightly, outside their houses, for the accommodation of foot passengers, from All-hallows' evening to Candlemas day. "Hang out your lights!" was once the familiar cry of the old London watchmen. We have seen a print of the period of James I. representing one of the guardians of the night, bearing the following lines :—

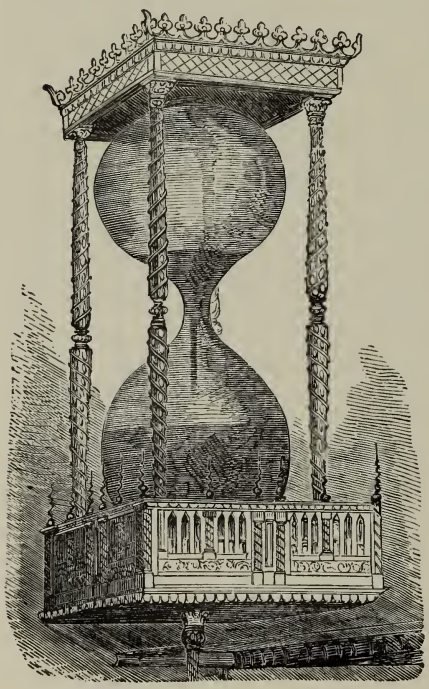
A light here, maids, hang out your light,
And see your horns be clear and bright,
That so your candle clear may shine,
Continuing from six till nine;
That honest men that walk along
May see to pass safe without wrong.

HOUR-GLASSES IN CHURCHES.

HE Puritans were greatly in favour of long sermons, and in their churches, near the pulpit, were placed hour-glasses, for the purpose of showing the length of time occupied in preaching. A discourse usually lasted from one to two hours. If a clergyman finished preaching under an hour, he was regarded as a lazy man, and obtained little respect from his critical congregation. All our ancestors did not, however, delight in long sermons. It is recorded in Frosbroke's "British Monachism," that it was the practice of a rector of Bilbury, Gloucestershire, to take a couple of hours in the delivery of his sermons. The squire of the parish had no taste for his wordy expositions; and after hearing the text given out, withdrew to enjoy his pipe, returning to be present at the benediction. Sir Roger L'Estrange tells a good story of a tedious

preacher. On one occasion, after listening for an hour and three-quarters to a sermon, the assembly were tired out, and also suffered from cold. The sexton, observing their distressed condition, determined to deliver them from their trying position. He accordingly addressed the minister as follows: "Pray, sir, be pleased, when you have done, to leave the key under the door." He then quietly departed, and shortly afterwards the preacher, profiting by the hint, closed the service. A famous divine, named the Rev. Daniel Burgess, frequently preached for three hours at a time. One day he was directing all his eloquence against the sin of intemperance, and after two turns of the glass he noticed that many of his hearers were restless and yawning. But he was fully resolved to continue his sermon, observing that he had much more to say against drunkenness, and, turning the hour-glass, said, "We will have another glass, and then ——." He pleasantly secured their attention for some time longer. Bearing on this theme there is, in James Maidment's "Third Book of Scottish Pasquils," an amusing anecdote which is well worth reproducing. "A humorous story," it is stated, "has been preserved of one of the Earls of

Airly, who entertained at his table a clergyman who was to preach before the Commissioner next day. The glass circulated, perhaps, too freely; and whenever the divine attempted to rise, his lordship prevented him, saying, 'Another glass—and then!' After conquering his lordship, the guest went home. The next day the latter selected for his text, 'The wicked shall be punished, and that right *airly*!' Inspired by the subject, he was by no means sparing of his oratory, and the hour-glass was disregarded, although he was repeatedly warned by the precentor, who, in common with Lord Airly, thought the discourse rather lengthy. The latter soon knew why he was thus punished, by the reverend gentleman



HOUR-GLASS
At St. Alban's Church, Wood Street, London.

(when reminded) always exclaiming, not *sotto voce*, 'Another glass—and then!'"

It is related of the celebrated Dr Isaac Barrow, a minister who flourished in the reign of the second Charles, that one day he preached out a large congregation, which included the Lord Mayor and other members of the Corporation of London. When he had completed his sermon, only an apprentice remained to keep him company. "He was," writes his biographer, "intolerably tedious in his sermons, and was three hours and a half in delivering a sermon on charity before the Lord Mayor and Aldermen; and on one occasion, when preaching in Westminster Abbey, the servants of the church caused the organ to be struck up against him, and he was fairly blown out of the pulpit." Some preachers find it difficult to bring their discourses to a termination, and to this class must be referred a minister of Kilellan, who preached one day from eleven o'clock until six without a break.

Lord Macaulay, in his "History of England," writing about Gilbert Burnet, Bishop of Salisbury, under the year 1687, alludes to the hour-glass. "He was," says the historian, "often interrupted by the deep hum of his audience;

and when, after preaching out the hour-glass, which in those days was part of the furniture of the pulpit, he held it in his hand, the congregation clamorously encouraged him to go on till the sand had run off once more."

Several of the poets refer to the hour-glass. Shakespeare, for example, in "Henry V.," says :—

> Jumping o'er times ;
> Turning the accomplishment of many years
> Into an hour-glass.

In the "Merchant of Venice," he adverts to "the sandy hour-glass." Says Francis Quarles in his "Feast for Worms" :—

> Man's life's an hour-glass, which being run,
> Concludes that hour of joy, and so is done.

Gay, in his "Pastorals," sings :—

> He said that heaven would take her soul, no doubt,
> And spoke the hour-glass in her praise quite out.

Butler, in his "Hudibras," thus refers to it :—

> Gifted brethren preaching by the carnal hour-glass.

Here are four lines from Longfellow :—

> A handful of red sand from the hot clime
> Of Arab deserts brought,
> Within this glass becomes the spy of Time,
> The minister of thought.

Hogarth and other artists introduce the hour-glass into their pictures. In the frontispiece of Dr. Young's volume, entitled

"England's Shame; or, a Relation of the Life and Death of Hugh Peters," published at London in 1663, there is a portrait of Peters preaching, in his hand holding an hour-glass, and saying, "I know you are good fellows, so let's have another glass."

Parish books of the olden time contain many entries relating to this subject. We reproduce a few items. The first is extracted from the accounts of St. Katherine's Church, Aldgate, London :—

1564. Paid for an hour-glass that hangeth by the pulpit where the preacher doth make a sermon, that he may know how the hour passeth away, one shilling.

According to an old parish book, in 1616, a bequest was made of "an hower glass with a frame of irone to stand it in." The Chamberlain's accounts of Stratford-on-Avon state, in the year 1613 :—

Paid Walton for setting up the hour-glasse ..... iiij*d.*

The Prestbury churchwarden's accounts include some entries such as follow :—

1623. Itm. ffor an hower-glasse..... ..... xvj*d.*
„ Itm. ffor a sett for same ..... xx*d.*

Some years later the parishioners of this parish paid a certain sum "for the houre-glass gilding."

The accounts of Hartshorn, Derbyshire, include :—

1630. Ite. pd. for the Houre-glasse, and for raile vsed about the Pulpit ..... 00.00.08.

An entry in the Bewdley chapel accounts records :—

1632. Pd. Edward Walker for an hour-glasse for the Chappell ..... 00.00.08.

The following three items are from the Wilmslow parish accounts :—

1635. Paide for a houre-glasse for church ..... x*d.*
1645. Paide for an houre-glasse ..... 1s.
1655. Paide for mendinge the churche houre-glasse 0.6½d.

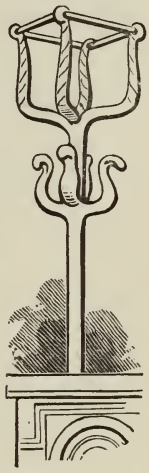
In the Leek churchwarden's accounts is an entry :—

1664. Paid for an houre-glasse..... 0.0.8

Many items similar to the foregoing might be given.

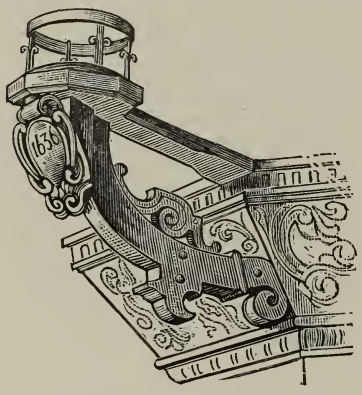
Of the few remaining specimens of the hour-glass, a fine one is preserved in the church of St. Alban's, Wood Street, London. It is mounted on a spiral column near the pulpit, and the minister can conveniently reach it when preaching. The frame is brass gilt, the design chaste, and the workmanship of a superior order. It is pleasing to learn that the old relic is guarded with zealous care. This curiosity of the olden days attracts much attention from visitors to the church.

At Hurst Church, Berkshire, a fine example may still be seen. The bracket which supports the hour-glass is a curious and interesting piece of ironwork. It is ornamented with the lion and unicorn, and leaves, pomegranates, &c., are skilfully wrought and artistically painted and gilded. The letters E. A. and the year 1636 appear on the bracket. The initials are stated to be those of Elizabeth Armour, the supposed donor, who was connected with the parish. A small iron plate is inscribed :—"As this glasse runneth, so man's life passethe." An hour-glass and stand may still be seen in the church of St. Edmund, South Burlingham, Norfolk. We have notes of two hour-glass stands in churches of the same county ; one at Salhouse, near Norwich, and the other at Edinthorpe, near North Walsham. About thirty years ago an hour-glass stand stood at Flixton, but when the church was restored it was destroyed. Happily, however, a drawing was made, which we reproduce. It is a good example of the stand usually placed in country churches. In the church of Keyingham, near Hull, there is the old hour-glass stand still



FLIXTON HOUR-GLASS STAND.

remaining. At Leigh, in Kent, is an early and interesting stand attached to the fine Jacobean pulpit of the parish church. A drawing of it is given in Parker's "Glossary of Architecture." At Cliffe, near Rochester, there is an excellent example. The pulpit bears the year 1636 on it. The carved wooden bracket for the stand is on the left side of the preacher.



HOUR-GLASS STAND AT CLIFFE.

At Compton Bassett, Wiltshire, at the end of a short iron bar ornamented with fleur-de-lys and fastened to the pulpit, is a half-hour-glass. We have found several references to half-hour-glasses. One is at All Saints' Church, Newcastle-on-Tyne, in an inventory of the church goods made about 1632. The Rev. Andrew Edgar, in his valuable volume on "Old Church Life in Scotland," referring to the parish records of Mauchline, mentions :—"In 1672, there was a half-hour glass bought for 10s., in 1677 another was bought for 11s., and in 1688 a third was purchased for 12s. In the last-mentioned year the precaution was adopted of

procuring for the glass an iron case at the cost of £2 Scots." It is stated by one writer that, where the smaller glasses were used, the congregations were satisfied with sermons half the usual length. At the restoration of the Chapel Royal, Savoy, in 1867, an eighteen-minute pulpit-glass was placed in the church, and several journalists, commenting on the subject, regarded it as a protest on the part of Her Majesty against long sermons. It indicates how matters have changed in regard to the regulation length of sermons since the days of the old Puritans.

CHAINED BOOKS IN CHURCHES.

IT was not until the year 1476 that William Caxton, a London mercer, introduced printing into this country. He set up his press in the Almonry, near Westminster Abbey. Many years passed before printed books became common in England. The works produced were few in number, and published at a price beyond the reach of the people, and, as a rule, they were only to be found in the mansions of the wealthy, the seats of learning, and in the religious houses. On account of the great value of books, precaution was taken to prevent them being stolen. Valuable volumes were generally chained to a reading-desk, a pillar, or to some other thing from which they could not be removed. Historians have had much to say about battles, but respecting books they are almost silent. We have it on good authority that, in the earlier part of the fourteenth century, the Royal Library at Paris

only contained the works of four classical writers, Cicero, Ovid, Lucan, and Boethius; the remainder of the collection, consisting of about 900 volumes, being made up of books on devotion, chronicles, medicine, romances, geomancy, &c. Charles V. is credited with having collected the greater part of the books, which were kept with great care in one of the towers of the Louvre. This library was purchased in 1425 by the Duke of Bedford, and, it is said, became the foundation of the famous library established by Humphrey, Duke of Gloucester, at the Oxford University. It is recorded as a matter of history, that the prior and convent of Rochester threatened sentence of everlasting damnation against anyone who should either purloin or deface a fine copy of Aristotle's "Physics," which was in their possession. In the reign of Henry VI. books were so difficult to obtain, on account of their high prices, that we find it was one of the rules of St. Mary's College, Oxford, that no student be permitted to retain a book in the library longer than one hour at a time, so that others might not be prevented using it. Kings borrowed books from their subjects. An old chronicler states that Henry V., having a taste for reading, had borrowed

a number of volumes, which, after his death, were claimed by their owners with the same anxiety as a landed estate.

At the Reformation, in the reign of Henry VIII., the Bible was translated and printed in English. In 1537 it was ordered to be set up in the churches, at the joint expenses of the incumbent and his parishioners. The education of the people had been neglected, and only a comparatively few could read. Learned men often read the Bible aloud, and gathered around them listeners who were anxious to hear the Scriptures read. Of the large number of Bibles ordered to be set up, we do not know of any that remain at the present time in their original positions. Old parchments, however, contain numerous items relating to the matter. Here is an example, extracted from the accounts of St. Martin's Church, Leicester :—

1548-9. Item : p^{d} ij chenes and naylls for the bybell ..... v^{d}.

The finest specimen of a chained Bible in England is to be seen at the ancient church of Cumnor, near Oxford. It is strongly bound in wood covers, strengthened with iron, and fastened with a strong iron chain to the desk-board of a pew. It bears the date of 1611 on its

title-page, and so is a copy of King James's, or the Authorized Version of the Bible. At the Hampton Court Conference, held January, 1604, it was stated by Dr. Reynolds, a notable Puritan divine, that a great national want was a new translation of the Scriptures. It was agreed that a new version was desirable. The King took a deep interest in the work, and issued a letter in July of the same year, stating that fifty-four scholars had been appointed to make the translation. His Majesty requested the bishops to give intimation of any livings to the value of twenty pounds becoming vacant, so that he might communicate with the patrons, and recommend one of the translators. Out of fifty-four selected, only forty-seven engaged in the undertaking. They appear to have worked with considerable industry ; they commenced their labours in 1607 and completed them in 1610, and a year later the Bible was published. Baker, the printer and patentee, appears to have borne the cost ; he paid £3,500 for the right of publishing it.

The sight of the large old Church Bibles reminds us of the days of yore, when persons suspected of witchcraft were often weighed against them. We find in turning over the pages of the "Annual Register," under the year 1759,

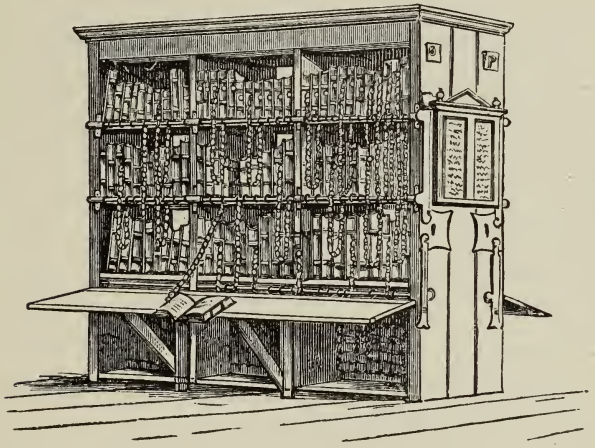
the following allusion to the practice :—"One Susanna Hannokes, an elderly woman, of Wingrove, near Aylesbury, was accused by a neighbour of bewitching her spinning-wheel, so that she could not make it go round, and offered to take oath of it before a magistrate ; on which the husband, in order to justify his wife, insisted upon her being tried by the Church Bible, and that the accuser should be present. Accordingly she was conducted to the parish church, where she was stript of all her clothes to her shift and under-coat, and weighed against the Bible, when, to the no small mortification of her accuser, she over-weighed it, and was honourably acquitted of the charge." The belief in witchcraft lingered for a long time in this country ; and even as late as 1768 that great and good man, the Rev. John Wesley, wrote in his journal :—"The giving up witchcraft is in effect giving up the Bible." The laws against witches were repealed in 1736, with little opposition, although not long prior to this year Mrs. Hicks, together with her daughter, a child of nine, was executed at Huntingdon, on July 28th, 1716, "for raising a storm of wind by pulling off her stockings and making a lather of soap in a basin in league with the devil." They were the last persons hanged in England for witchcraft.

In the church of St. Botolph, Boston, Lincolnshire, may still be seen the staple and a single link of the chain to which, in former days, the Bible was attached. The Corporation Records of this town for the year 1578 state that it was agreed "that a Dictionarye shall be bought for scollers of the Free Schoole ; and that boke be *tyed* in a *cheyne* and set upon a deske in the scoole, whereunto any scoller may have accesse as occasion shall serve." Bibles were not the only books chained in churches, for at St. Mary's Church, Bridlington, even at the present time may be seen chained to a desk the following works (after the title of each is the date of publication) :— Jewell's "Controversial Works," 1611 ; Heylin's "Ecclesia Vindicata," 1681 ; Hooker's "Ecclesiastical Politie," 1682, and Comber's "Companion to the Temple," 1684. In the church of St. Crux, York, until quite recently might be seen a chained copy of "A Replie unto Mr. Hardinge's Answeare, Imprinted at London, Fleete Streate, Henry Wykes, 1566." A popular book to "set up" in the church was Foxe's "Book of Martyrs." We have notes of this work recently seen at Winsham Church, Somerset. At Mancetter, Foxe's book and the following are chained in the church : "The Paraphrases of Erasmus upon

the New Testament" (two vols.); Jewell's "Defence and Apology," 1609. Robert Glover and Mr. Lewis, of this place, are in the list of the "noble army of martyrs." The house where Mr. Glover was arrested adjoins Mancetter Church, and is a fine example of a half-timbered homestead of the olden days. He was burnt at Coventry, September 19, 1555. The church of St. Michael's, Alnwick, has in it an old wrought-iron lectern, to which is chained a "Book of Homilies." In the chancel of Breadsall Church is a reading-desk to which are fastened several chained books, including Bishop Jewell's works, a "History of the Reformation," &c. The Rev. J. Eastwood's "History of Ecclesfield," (London, 1862) gives an interesting list of "Bookes chayned in the church in 1606." The books were numerous and important. We gather from "Illustrations of Manners and Expenses" by Nichols, that at Grantham were many chained books, but the titles are not given.

Single chained books may often be found in churches at the present day, but, say Willis and Clark in "The Architectural History of the University of Cambridge," so far as we have been able to discover there are only three collections of books in England now attached to the

shelves by chains, namely: "The Chapter Library in Hereford Cathedral; a library in the vestry of the Parish Church of All Saints, in the same city; and the library attached to Wimborne Minster." At Hereford Cathedral the collection of books consists largely of Monastic Books and extends to 2,000 volumes of which 1,500 are chained. Here are five ancient bookcases complete and portions of two others. In the work by Willis and Clark it is stated that "each case

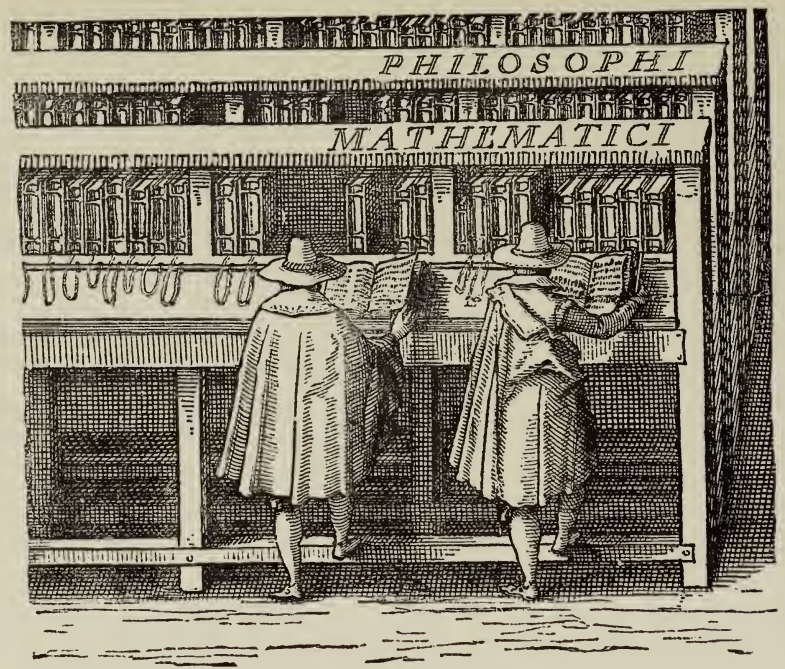


BOOKCASE

In the Library, Hereford Cathedral.

is 9 feet 8 inches long, 2 feet 2 inches wide, and about 8 feet high. The material is unplaned oak, very rough; the ends are 2 inches thick, made of three boards, fastened together with strong

wooden pegs. The vertical supports which sustain the first shelf are also 2 inches thick; but the divisions between the upper shelves, made of rough boards which do not meet, and all the shelves, are only one inch thick. The whole structure seems to be quite original, with the exception of the cornice, the brackets which support the desk, and frames to contain the catalogue. The latter occur on three cases only, and are known to have been added in the 17th century by Thomas Thornton, D.D., Canon Residentiary." We are enabled by the favour of Messrs. C. J. Clay & Son, of the University Press, Cambridge, to include two illustrations from "The Architectural History of the University of Cambridge." One is a drawing of a Bookcase in the Chapter Library, Hereford Cathedral, made by the permission, and with the kind assistance of the Rev. John Jebb, D.D., Canon of Hereford. The other is a picture of bookcases and desks in the library of the University of Leyden; from a print dated 1610. It will be observed in the latter that those who consulted the books were obliged to stand. In the valuable work by Willis and Clark is the best account of chained books which has come under notice.



BOOKCASES AND DESKS

In the Library of the University of Leyden, from a Print dated 1610.

The library at All Saints' Church, Hereford, is interesting on account of shewing the survival of the ancient custom of chaining books in comparatively modern times. Some of the works were published in 1706 and 1707. William Brewster, M.D., in 1715, bequeathed the books to the parish. The ironwork and chains appear to have been copied from the Hereford Cathedral Library.

In a room of the eastern tower of Wimborne Minster, Dorsetshire, is an important collection of chained books. Mr. H. R. Plomer has recently inspected this library, and from his account we gather that it contains some 240 volumes. "The books," says Mr. Plomer, "are ranged on shelves round the sides of the room, with their backs turned inwards, each book being attached to the shelf by a small chain fastened to an iron rod." The library was formed in 1686, and the greater part of the works were presented by the Rev. W. Stone, a former rector of the parish. A manuscript volume of prayers, the book of the monks, written in 1343, is the oldest work in the collection. It is not finished, as the initial letters are omitted. The Breeches Bible, dated 1595, strongly bound in wood, is there. Walton's Polyglot Bible, several well-known commentaries, numerous

works of the Old Fathers, Camden's "Life of Elizabeth," Barnes' "Life of Edward the Third," Chamberlayn's "State of England," 1670; also a copy of Sir Walter Raleigh's "History of the World," bearing date 1614. Of this latter work, Mr. Plomer says that "several pages of this book have been burnt, and tradition has made Matthew Prior, the poet, the culprit; the story being that, whilst reading in the library by the aid of a candle, he fell asleep over the volume, and the candle committed the ravages. Judging from the appearance of the holes, it is much more likely that they were made, as suggested by a correspondent of *Notes and Queries*, with a red-hot poker. By whatever mischance the accident occurred, the destroyed part of each page has been neatly patched, and the text restored—that also, and with more probability, a work attributed to Matthew Prior."

At the Annual Meeting of the Library Association of the United Kingdom, held in London in October, 1889, Mr. William Blades read a paper full of curious out-of-the-way matter "On Chained Libraries." He refers to Seldon's books being sent to the Bodleian Library, Oxford, stating that £25 10s. was

paid for new chains. Mr. Blades goes on to say that "taking the chains at a cost of sixpence each, they would serve for 1,120 volumes. In the reign of Henry III. the whole library of Oxford University consisted of only a few books, some of which were chained, and some locked in chests in St. Mary's Church. In 1683 the library of King's College, Cambridge, was in chains, and among the rules for the guidance of the scholars was this: 'For the rendering his business about the library more easy, each person that makes use of any books in the said library is required to set them up again decently, without entangling the chains.'" This entanglement must have been very incommodious, as it was a fault easily committed when the chains hung so close together. It will be gathered from the foregoing, and the following note by Mr. Blades, that the cost of chains was not a serious matter. "In the school-house of Tavistock, in the year 1588, a 'Dictionarrie' was secured by a chain which cost 9d. In the churchwarden's accounts at Ecclesfield, in the year 1589, are the following entries:—

Item, Pd. to the Vicar when he laid down the English Paraphrase of Erasmus ..... ij*s.*
Item, chains for two books..... xij*d.*

At Wigtoft, Lincolnshire, chaining was much

cheaper, as the payment for securing an Erasmus was only 4d."

In *The Library* for December, 1889, in which Mr. Blades' paper is printed, are the following extracts drawn from the accounts connected with the church of St. Michael, Cornhill. The years to which they refer are from 1456 to 1475 :—

Payd for ij cheynys to teye wh ij sautye (psalter) bokys lying in the chapel of Saint Catryn...	ij*s.* ij*d.*
For amendyng of a cheyne for a boke in oure Lady Chapell	iiij*d.*
Payde for wryting of the copy of Pynchon's testament	iij*s.* iiij*d.*
Payde at Seynt Bartilmewe's Spytell for the same testament	viij*d.*
It'm, for pap. and for wryting of Pynchon's last testament	ij*s.* j*d.*
Payd to Danvers for counsell of the same testament	iij*s.* iiij*d.*
Payd to Calop, for ij rolles of p'chemyn (parchment) to make with this boke	xx*s.*
Payd for makyng and byndyng of the same boke, and for clapces (clasps).....	iij*s.* iiij*d.*
Payde to S. Will'm for v queyres of prykked song	ix*s.* ij*d.*
Payed to Sir William Barbour for prykkyng of a masse.....	x*d.*
Payde to Roberd's clerk for prekyng of a masse in the cherche boke.....	xvj*d.*
Payd to the scolle-me of Polles, for wrytyng of the masse in Englysh and ye Benedicities	v*s.*
Payd for viij sawlters (psalters) in Englyshe	vj*s.* viij*d.*
Of Mr. Hurst, for a massyng boke.....	v*s.*

We may congratulate ourselves that we are living in an age when books may be owned by all, and that chains are no longer necessary to retain them in a particular place.

FUNERAL EFFIGIES.

THE origin of the practice of carrying waxen effigies at funerals may be traced back to an early period of history. In Saxon and Norman eras it was customary, when a monarch died, to enbalm the body, then to dress it in the most costly regal robes, and on an open bier to carry it with much ceremony to its final resting place. Many interesting and important particulars may be gleaned from ancient chronicles respecting the stately funerals of mediæval times. In the year 1189, died Henry II., and an old chronicler describes the King's burial as follows :—"He was cloathed in Royal Robes, his Crown upon his Head, white gloves upon his Hands, Boots of Gold upon his Legs, gilt Spurs upon his Heels, a great rich ring upon his Finger, his Sceptre in his Hande, his Sworde by his side, and his Face uncovered and all bare." Prior to interment the body lay in

state, and on either side of it lighted tapers were placed, and attendants standing by, with hoods drawn over their heads.

In course of time a change was brought about in the manner of conducting royal obsequies. The body was enclosed in a leaden coffin, while an effigy of wood skilfully carved was employed to represent the deceased. This

FUNERAL OF RICHARD II.

figure was dressed in a similar manner to the corpse of preceding kings, and carried on a bier in front of the funeral procession. In a small picture representing the funeral of Richard II., from an early manuscript of Froissart, we get an illustration of the effigy which formed such an important feature in the funerals of

royalty, and of the leading men and women of this kingdom in bygone days.

One important circumstance must not be lost sight of. In early times burials were much longer deferred than they are at the present day. In support of this assertion, it may be stated that the Black Prince died on June 8th, 1376, and was not buried until after Michaelmas of the same year; and, says Emily S. Holt in "Ye Olden Time," from whom we draw the information, "his widow Joan, who died August 7th, 1385, was still unburied on the 7th December following, when letters were issued by the peers to attend her funeral."

Finally the faces of the dead were modelled in wax, instead of being carved in wood. Some of these waxen figures are still preserved at Westminster Abbey, and for a long period were one of the sights of London. Amongst the effigies at Westminster may be mentioned those of Queen Elizabeth, Charles II., William and Mary, Queen Anne, Sheffield, Duke of Buckingham, and Lord Nelson. The figures were withdrawn from view on account of the sneers of sightseers who failed to appreciate their antiquarian importance.

TORCH-LIGHT BURIALS.

N bygone times it was the custom to bury royalty, the nobility, and the more wealthy of the English people at night. For centuries the usage was maintained, and many were the weird scenes the nocturnal funerals presented in the quiet country lanes, in the streets of towns, and in our ancient churches. Torches lent a lurid light to the ceremony.

Respecting royal funerals, a volume might be written ; but here we must content ourselves with directing attention to two. The one is that of Mary, Queen of Scots, and the other that of George II. The circumstances which brought about the tragic death of Mary, Queen of Scots, on the scaffold at Fotheringhay Castle on the morning of the 8th of February, 1587, do not come within the scope of this chapter. The headless body of the Queen was placed in a leaden casket in a chamber at Fotheringhay.

After earnest appeals from Mary's faithful servants, and remonstrances from her son, for the body to receive Christian burial, Queen Elizabeth gave directions for its interment with state ceremonials at Peterborough Cathedral. The 1st of August, 1587, was the day fixed for the funeral. It appears from a carefully-compiled account of the funeral in "Fotheringhay and Mary, Queen of Scots," by the late Cuthbert Bede, that some days before that date, officials were sent down to make arrangements. "On the evening of Sunday, July 30th," says Cuthbert Bede, "the Garter King-of-Arms, with five heralds, and forty horsemen, arrived at the Castle, bringing with them a funeral car, drawn by four caparisoned horses. The car was covered with black velvet, on which were escutcheons bearing the arms of Scotland, with little pennons round about it. The leaden coffin, placed in an outer coffin, was carried down the stairs, and lifted on the car, by torch-light, by the bare-headed heralds, habited in their coats and tabards. Then, at ten o'clock, the procession started for Peterborough, by torch-light, and a mourning train of men and women, who had been faithful to the Queen of Scots in the days of captivity, followed her murdered remains as they were

borne away, in mock state, from Fotheringhay Castle, her last prison, and the scene of her sham trial and cruel death." The torch-light procession presented a strange spectacle as it slowly moved along the quiet country lanes. The distance travelled was a little over ten miles, and the Cathedral of Peterborough was reached between one and two o'clock in the morning. The coffin was placed in the vault without ceremony, the state ceremonial being performed next day.

Mary, Queen of Scots, was buried by Old Scarlett, the celebrated sexton, who interred two generations of his fellow-creatures before he passed away, on July 2nd, 1591, at the ripe old age of ninety-eight years. He also buried Catharine, the divorced wife of Henry VIII., who died at Kimbolton Castle, Huntingdonshire, in the year 1535. A portrait of old Scarlett was placed in the west end of Peterborough Cathedral. We are, by the courtesy of Messrs. W. and R. Chambers, enabled to reproduce a representation of it from their "Book of Days." In that work is a notice of this sexton, in which it is stated respecting his portrait: "And what a lively effigy—short, stout, hardy, and self-complacent, perfectly satisfied, and perhaps even proud of his

profession, and content to be exhibited with all its insignia about him! Two queens had passed through his hands into that bed which gives a lasting rest to queens and to peasants alike. An officer of Death, who had so long defied his principal, could not but have made some impression on the minds of bishop, dean, prebends, and other magnates of the Cathedral, and hence, as we may suppose, the erection of this lively portraiture of the old man, which is believed to have been only once renewed since it was first put up. Dr. Dibdin, who last copied it, tells us that 'Old Scarlett's jacket and trunk-hose are of a brownish red, his stockings blue, his shoes black, tied with blue ribbons, and the soles of his feet red. The cap upon his head is red, and so also is the ground of the coat armour.'"

The following lines below this portrait are characteristic of his age :—

You see old Scarlett's picture stand on hie;
But at your feet here doth his body lye.
His gravestone doth his age and death-time shew,
His office by heis token [s] you may know.
Second to none for strength and sturdy lymm,
A scare-babe mighty voice, with visage grim;
He had inter'd two queenes within this place,
And this townes householders in his life's space
Twice over; but at length his own time came,
What he for others did, for him the same
Was done: no doubt his soule doth live for aye,
In heaven, though here his body clad in clay.

From the time of the burial of Mary, Queen of Scots, to that of George II., one hundred and seventy-three years passed. The remains of the King were laid at rest on the night of November

OLD SCARLETT, THE PETERBOROUGH SEXTON.

11th, 1760, in Westminster Abbey, and the funeral formed an imposing sight. Foot-guards were drawn up in lines to enable the procession to

pass to the Abbey without interruption. Every seventh guard held a torch. The sacred pile was ablaze with light, and many notable men were present. The interment took place in the chapel of Henry VII., and here was some confusion. The Yeomen of the Guard were unable to bear the great weight of the coffin, and cried for assistance. The officiating Bishop blundered very much in reading the burial service, and altogether the final scene was one of disorder, and caused much disappointment to the officials who had planned the pageant.

Many well-known representatives of literature and the drama have been buried at night. Abraham Cowley filled a foremost place amongst the poets of his period. He was born in London in the year 1618, and was the posthumous son of a respectable stationer in Cheapside. His education was received at Westminster, where he was a king's scholar ; and in his eighteenth year he proceeded to Trinity College, Cambridge, and subsequently became a member of it. He "lisped in numbers," publishing in his thirteenth year a volume of verse. Few men have been more esteemed by their contemporaries than Cowley, and he died at Chertsey amidst feelings of profound regret, on the 28th July, 1667.

"His death," it is stated in Spence's "Anecdotes," "was occasioned by a mean accident whilst his great friend, Dean Sprat, was with him on a visit there. They had been together to see a neighbour of Cowley's, who (according to the fashion of those times) made them too welcome. They did not set off for their walk home till it was very late, and had drank so deep that they lay out in the fields all night. This gave Cowley the fever that carried him off." Pope related the foregoing to Spence; but Cowley's biographer, Sprat, gives a widely-different account of the poet's death. He says—"One day in the heat of summer, he had stayed too long amongst his labourers in the meadows, and was seized with a cold, which, being neglected, proved fatal in a fortnight." When the King, Charles II., heard of his death, he said, "Mr. Cowley had not left a better man behind him in England." The body of Cowley was brought to Westminster by water, and amidst great pomp buried at night in the Abbey, near to the graves of Chaucer and Spenser. In the dim light of the church stood the most eminent men of the day paying their respects to the departed worthy. Said the *London Gazette* of the time—"He had been the greatest Ornament of

the nation, as well by the candour of his life as by the Excellency of his Writings."

The remains of Joseph Addison were laid to rest in Westminster Abbey, at midnight, on June 26th, 1719. His body had previously lain in state in the Jerusalem Chamber. When it was being taken to its final resting place, "Bishop Atterbury," writes Macaulay, "one of those Tories who had loved and honoured the most accomplished of the Whigs, met the coach, and led the procession by torch-light round the shrine of St. Edward and the graves of the Plantagenets, to the chapel of Henry the Seventh. Here the coffin was lowered into a vault beside that of his patron, Montague, the Earl of Halifax. A number of the Westminster boys held tapers, and by their light the Bishop impressively read the church service. The solemn service inspired some of Thomas Tickell's best lines. In a poem addressed to the Earl of Warwick, after asking—

What mourner ever felt poetic fires?

He says—

Slow comes the verse that real woe inspires:
Grief unaffected suits but ill with art,
Or flowing numbers with a bleeding heart.

Says the poet next—

Can I forget the dismal night that gave
My soul's best part for ever to the grave?

How silent did his old companions tread,
By mid-night lamps, the mansions of the dead,
Through breathing statues, then unheeded things,
Through rows of warriors, and through walks of kings!
What awe did the slow solemn knell inspire:
The pealing organ; and the pausing choir;
The duties by the lawn-robed prelate paid:
And the last words, that dust to dust conveyed!
While speechless o'er thy closing grave we bend,
Accept these tears, thou dear departed friend.
Oh, gone for ever! take this long adieu;
And sleep in peace, next thy loved Montague.

A little later, on the night of September 25th, 1721, the poet, Matthew Prior, was buried at the feet of Spenser, in the Abbey. In the same shrine a few years afterwards, on a dark December night, on the 23rd of the month, another poet, John Gay, was interred in the Abbey. The poet Pope, and Lord Chesterfield, were amongst the mourners.

The first actor buried in Westminster Abbey was Thomas Betterton. He was a man of great talents, and won a leading place on the stage, and it has been said of him that he "was not a greater actor than he was a true and honourable gentleman." One writer speaks of his having "a royal funeral," adding that "he was worthy of it, for he was a king on the stage." Sir Richard Steele, his old friend, who was present, made it the theme of an interesting paper in the

"Tatler." On the night of the 2nd of May, in 1710, he was interred in the East Cloister. Sixty-seven years later died Samuel Foote, the famous comedian. At the time of his death, which occurred at an inn in Dover, on October 21st, 1777, he was on his way to the Continent in search of health. A monument was placed to his memory in St. Mary's Church, Dover, and it is generally supposed that he was buried there; but such is not the case. We gather from the "Recollections of Bannister" that "Mr. Jewell, at the representation of half the actors and dramatists of the day, brought the body to London in order that it might be publicly interred in Westminster Abbey; but after he had taken the step no funds were forthcoming, and he buried his friend at his own expense in the Cloisters." The ceremony was performed privately by torch-light on a dark November night.

Cowper's friend, Mrs. Unwin, died at East Dereham, Norfolk, on December 17th, 1796. The pair had spent together many happy years. It appears from the life of the poet that he was barely conscious of his loss. "On the morning of her death," says Goldwin Smith, "he asked the servant whether there was life above stairs?"

On being taken to see the corpse, he gazed at it for a moment, uttered one passionate cry of grief, and never spoke of Mrs. Unwin more." She was buried on the 23rd of the same month, by torch-light, in the church of Dereham. A marble tablet was placed to her memory, and it bears the following epitaph :

> Trusting in God, with all her heart and mind,
> This woman prov'd magnanimously kind ;
> Endur'd affliction's desolating hail,
> And watch'd a poet thro' misfortune's vale.
> Her spotless dust, angelic guards defend !
> It is the dust of Unwin, Cowper's friend !
> That single title in itself is fame,
> For all who read his verse revere her name.

On April 25th, 1800, Cowper died, and in the same church his remains were laid to rest. Of the poet and his friend it has been said—" They were lovely in their lives, and in death they are not divided."

Robert Kitchingham, in the year 1716, died at the age of 100 years, at Allerton Hall, Leeds. He left directions that the custom which had been observed in the family for four centuries be carried out, namely :—that of bearing his body from the hall by torch-light. His ancestors had their vault in St. Peter's, Leeds, but he desired his body to be borne to Chapel-Allerton. This was done on the 16th May, when one hundred

torches were carried. The room where the body lay was draped with black ; the neighbouring gentry, as pall-bearers, wore black scarves, and fifty pounds was distributed amongst the poor in the chapel-yard at the time of the interment. His wife, Mary, received burial in the same manner. She was the sister of the Rev. Henry Robinson, Vicar of Leeds, who swam the Aire to escape the Parliamentary besiegers of Leeds, and for some time remained concealed at Allerton Hall.

When the murdered Earl of Northumberland was buried in Beverley Minster, in 1489, some fourteen thousand persons attended the funeral, many thousand torches were borne in the procession, and the expenses of torch bearers formed a heavy amount in the costly funeral.

We obtain, from a copy of an undertaker's account for September, 1780, a good idea of the cost of a funeral of a person of the middle station of life. It amounts to a little over £61, and includes items as follow :

To 32 men, carrying ye lights at 2s. 6d.....	£4	0	0
To 32 branches for ditto	0	5	4
To 68lbs. of wax candles for ditto, at 3s. per lb.	10	4	0
To 2 beadles attending ye corps with silk dressings and gowns.....	1	10	0

The "History of Skipton," by W. Harbutt Dawson, published in 1882, contains notes of great interest bearing on this subject. It appears

that down to the commencement of this century torch-light funerals were very general in the old Yorkshire town of Skipton. "It was," says Mr. Dawson, "in by-gone times an invariable custom to bury at midnight a woman who had died at the birth of her first child." He further states that "generally, too, her coffin was carried under a white sheet, the corners of which were supported by four females." Night funerals were open to not a few grave objections, and in 1803 a town's meeting was held to consider them. The meeting agreed with a representation made by the Rev. Robert Dyneley, the curate, that great inconvenience does frequently arise from the custom of delaying funerals till a very late and unreasonable hour in the evening. It was resolved to prevent the delays which in most cases were alike inconvenient to the officiating minister and the well-disposed part of the parishioners, and it was ordered that all funerals be henceforth solemnised at or before six o'clock in summer, and at or before four o'clock in the winter—summer from the 21st March to the 21st October; winter from the 21st October to the 21st March.

In the West of England are traces of nocturnal burials. We gather from the Rev.

Robert Stephen Hawker's Cornish ballad, entitled "Annot of Benallay," that when "The Flower of Benallay" was borne to her grave :

> At lone midnight the death-bell tolled,
> To summon Annot's clay ;
> For common eyes must not behold
> The griefs of Benallay.

Pope aims his satire at the display of lights at funerals, thus writing :

> When Hopkins dies, a thousand lights attend
> The wretch, who living, saved a candle's end.

We will close this chapter with a few lines on a man of far different character to those we have previously mentioned. The notorious highwayman, Claude Du Vall, was executed at Tyburn on January 21st, 1670, and his body afterwards conveyed to a tavern in St. Giles, where it lay in state. The room containing the body was hung with black, and lit up with six wax tapers, and eight men attired in long black cloaks solemnly watched it. Subsequently he was buried by torch-light under the middle aisle of Covent Garden Church, and a large crowd, chiefly composed of women, assembled to witness the burial of Du Vall. Over his grave was placed a white marble stone, bearing the Du Vall arms and a curious epitaph concluding with the following couplet :—

> Old Tyburn's glory, England's illustrious Thief,
> Du Vall, the Ladies' joy; Du Vall, the Ladies' grief.

SIMPLE MEMORIALS OF THE EARLY DEAD.

HE poetical practice of carrying garlands before the corpses of maidens at their funerals, and afterwards suspending those mementoes over the seats the deceased had occupied in the church, once prevailed in nearly all parts of the country, and still lingers in a few rural districts. This beautiful rite may be traced back to a remote period. At the burial feasts of the Anglo-Saxons, flowers formed a touching feature. In later times garlands made of artificial flowers were adopted, because they retained their beauty for a much longer time than those formed of real flowers.

The works of dramatists and poets of bygone times have numerous allusions to this theme. Shakespeare, in *Hamlet* (V., 1.) puts into the mouth of the priest these words :

> Yet here she is allow'd her virgin crants, *
> Her maiden shewments, and the bringing home
> Of bell and burial.

* "Crants" means garlands.

A Derbyshire poet named William Sampson, writing in 1636, on the death of a maiden, says :

> .....The Temple was with garlands hung,
> Of sweet-smelling flowers, which might belong
> Unto some bridall ! noe ! heaven knows the cause,
> 'Twas otherwise decreed in Nature's Lawes ;
> Those smelling sweetes with which our sense was fed,
> Were for the buriall of a maiden dead.

We cull from an old ballad the following lines in which references are made to garlands :

> But since I'm resolved to die for my dear,
> I'll chuse six young virgins my coffin to bear ;
> And all those young virgins I now do chuse,
> Instead of green ribbands, green ribbands, green ribbands,
> Instead of green ribbands, a garland shall wear.
> And when in the church in my grave I lie deep,
> Let all those fine garlands, fine garlands, fine garlands,
> Let all those fine garlands hang over my feet.
> And when any of my sex behold the sight ;
> They may see I have been constant, been constant,
> They may see I'm constant to my heart's delight.

A couplet in Gay says :

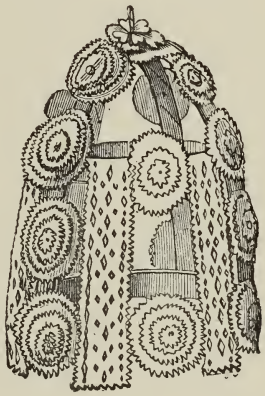
> To her sweet memory flow'ry garlands strung
> On her empty seat aloft were hung.

Miss Anna Seward, who was born at Eyam, Derbyshire, in the year 1742, in one of her poems thus refers to the custom in her native village :

> Now the low beams with paper garlands hung
> In memory of some village youth or maid,
> Draw the soft tear, from thrill'd remembrance sprung ;
> How oft my childhood marked that tribute paid ?

The gloves suspended by the garland's side,
White as its snowy flowers with ribands tied ;
Dear Village ! long those wreaths funereal spread,
Simple memorial of the early dead.

The foregoing lines first appeared in the *Morning Chronicle* of September 25th, 1792. Miss Seward appended to her poem a note stating that "The ancient custom of hanging a garland of white roses made of writing paper, and a pair of white gloves, over the pew of the unmarried villagers who die in the flower of their age, prevails to this day in the village of Eyam, and many other villages in the Peak.' The garlands remained in Eyam church only for a few years after Miss Seward had written her poem. Early in the present century the church was repewed, and the garlands taken down and destroyed. It appears from a letter dated March 31st, 1860, written by William Wood, the historian of Eyam, to the late Mr. Llewellynn Jewitt, F.S.A., the well-known antiquarian author, that it is half-a-century since a funeral garland was seen at this village. "It was



FUNERAL GARLAND
Matlock Church.

carried," says Wood, "before the corpse of a Miss Alice Heathcote, a young woman under twenty; it is little above twenty years ago. The garland and two baskets of flowers in this instance were thrown in the grave on to the coffin; or rather most of the flowers were strewn between the church gates and the church door; and the remainder with the garland into the grave."

Until quite recently five garlands were suspended in the north aisle of Ashford Church, Derbyshire. One bore the date of April 12th, 1747; and another the following :—

Be always ready, no time delay,
I in my youth was called away,
Great grief to those that's left behind,
But I hope I'm great joy to find.
ANN SWINDEL,
Aged 22 years
Dec. 9th, 1798.

One is still preserved in the church of South Wingfield near Alfreton. It was carried at the funeral of Ann Kendall, who died of a broken heart on May 14th, 1745. The story of her death is very sad. The heartless conduct of her lover killed her, but according to local tradition he did not long survive her death. She had only a short time been laid in her grave,

when, as he was riding past the churchyard on horseback, the church bells commenced to toll, and the unexpected sounds startled his horse so that it stumbled, throwing him to the ground and breaking his neck by the fall. The families of the deceived and the deceiver are now extinct in the village, but the tale is still told of Miss Kendall's fall and her lover's tragic death.

We have found traces of funeral garlands at Ashover, Bolsover, Fairfield, Matlock, Tissington, Hope, and other Derbyshire villages. Rhodes, author of "The Peak Scenery," writing in 1818 about Hathersage, says "In this church we observed the traces of a custom that once generally prevailed in various parts of the kingdom, but is now almost totally disused. When unmarried women died, they were usually attended to the grave by the companions of their early years, who, in performing the last offices of friendship, accompanied the bier of the deceased with garlands tastefully composed of wreaths of flowers, and every emblem of youth, purity, and loveliness that imagination could suggest. When the body was interred, the garlands were borne into the church, and hung up in a conspicuous situation in memory of the departed. There is something

extremely simple and affecting in this village custom, and we cannot but regret that it is now almost entirely discontinued. In Hathersage there were several of these memorials of early dissolution, but only one of recent date ; the others were covered with dust, and the hand of Time had destroyed their freshness.

William Howitt, the popular author, was a Derbyshire man, and was born at Heanor in 1795. He wrote some charming notes on this subject. He never saw a garland carried at a funeral, but recollected seeing them in the church of his native village. His mother in her younger days helped to prepare them for the funerals of her friends. Large sums would often be expended in ribbons, artificial flowers, and costly materials for forming a garland, and we have seen it recorded that at Glossop, Derbyshire, the young men of the place on one occasion gave thirty pounds for one which was carried at the funeral of a maiden beloved by all of them.

We gather from a carefully written description of funeral garlands, contributed to the "Antiquarian Repertory," published in the year 1784, that in some instances these memorials of the early dead were extremely ornamental.

The account is well worth reproducing :—" The lower rim, or circlet, was a broad hoop of wood, whereunto was fixed at the sides thereof two other hoops, crossing each other at the top at right angles, which formed the upper part, being about one third longer than the width. These hoops were wholly covered with artificial flowers, dyed horn, and silk, and more or less beautiful according to the skill or ingenuity of the performer. In the vacancy inside, from the top, hung white paper cut in the form of gloves, whereon was written deceased's name, age, etc., together with long slips of various coloured paper, or ribbons ; these were many times intermixed with gilded or painted shells of blown eggs, as further ornaments, or it may be as emblems of bubbles, or the bitterness of this life ; while other garlands had only a solitary hour-glass hanging therein as a more significant symbol of mortality."

We have found not a few traces of funeral garlands in the North of England, and they must have been general during the earlier half of the last century, more especially in country districts. In a volume dealing with the dialect of Craven, in Yorkshire, it is recorded that in many of the churches of the Deanery of Craven

were to be seen garlands. Two girls, it is stated, bore the garlands before the corpse, and during the reading of the funeral service it was placed on the coffin. At Bolton Abbey, one was suspended in the church which had been carried at the funeral of a young woman aged about 21 years. At Grassington it was the practice, on the death of a young maiden, for a girl nearest in age and appearance to the deceased to carry before the corpse a chaplet of white flowers, which was afterwards hung up in the church. In a charming little work now out of print, and we presume seldom seen, called "Gleanings in Craven," we find an impressive account of a village funeral of a little over a century ago. "I heard a funeral dirge swelling from the distance," says the author, "and looking through a little window I could see a procession wending along a lane which made an angle with the principal street, and as it was not far from the inn, I could distinctly hear the Psalmist's truthful words :—

> But howsoever fresh and fair,
> Its morning beauty shows ;
> 'Tis all cut down and wither'd quite,
> Before the ev'ning close.

"The procession now passed the door, preceded by two children dressed in white, holding

between them a chaplet of white flowers; they were followed by six young women dressed alike in white, singing with much feeling the Ninetieth Psalm—they were to relieve the six young women who followed them, holding the pieces of ribbon attached to the handles of the coffin of their young friend.—There were no relatives following for she was an orphan. . . . I followed the procession, remaining at some distance from the grave, which was happily situated under the only tree in the churchyard. The clergyman, an elderly gentleman, read the beautiful service very impressively, until his voice was drowned in the grief of his listeners, and it was only by the inclination of the heads of those at the grave side that I could tell all was concluded. At last came the heavy fall of earth—the signal to the living that they are left—and all parted to their several homes in silence and in sorrow." Mr. W. H. Dawson, the historian of Skipton, contributed to Andrews' "Modern Yorkshire Poets" a poem on "The Burial of the Craven Yeoman." The strewing of flowers and the singing of psalms formed a beautiful feature in the funerals of gentle and simple, which in a measure yet lingers in some of the remote parts of

Craven. The yeoman's funeral was impressive.

Not with gaudy, not with gloomy
Rites they bore his corse along,
But the way was bright with flowers,
And the air was sweet with song.

In the "History of Thirsk," by Jefferson, published in 1821, is a notice of Garlands in Topcliffe Church. Some notes are also included in the appendix, mainly compiled from the "Gentleman's Magazine," for June, 1747, and they are described in the same words we have reproduced in this chapter from the "Antiquarian Repertory." Wolsingham and Stanhope, in the county of Durham, are named in Brand's "Popular Antiquities," as places where garlands were to be seen.

"In this church," says Nichols, writing about Waltham in Framland Hundred, "under every arch a garland is suspended; one of which is customarily placed there whenever any young unmarried woman dies."

Sir Henry Ellis, in 1794, saw garlands of white paper hanging in the Church of Paul's Cray, in Kent.

"At Llandovery," says a contributor to "Chambers's Book of Days," "the garlands and gloves hang a year in the church, and are then taken down, and on each anniversary of the death

of the virgin, the grave is by some friend decorated with flowers, and a pair of white gloves is laid upon it. These gloves are taken away by the nearest relative who visits the grave that day."

At Abbots Ann, near Andover, may be seen in the church a number of garlands ranging in date from 1740 to 1884, forming an interesting link between the past and the present.

We have particulars of several other churches where the garlands were only suspended in the churches for twelve months, and of other churches where they were buried in the graves of the maidens in whose honour they were carried. Many other places might be named, but we have mentioned sufficient to show how general was the custom in different parts of the country. It still lingers at a few retired places where modern display has not swept away these simple and poetical ancient customs.

THE ROMANCE OF PARISH REGISTERS.

NGLISH parish registers date back to the days of Henry VIII. Shortly after the Reformation it was deemed desirable to keep an account of christenings, marriages, and burials in each parish. An order was given in 1536 for establishing registers, but it does not appear to have been generally acted upon, for only eight registers are known to exist prior to 1538. It was generally believed that the records were devised with a view of creating a new tax, and they were the first of the popular grievances which the insurgents of the Pilgrimage of Grace widely circulated to stir up the people against the leaders of the Reformed Church. When those in authority saw that the project met with disfavour, registers were allowed to stand in abeyance for a couple of years until the strife had abated. On September 29th, 1538, Thomas, Lord Cromwell,

the Vicar-General of the Kingdom, issued the following injunction :—"The curate of every parish shall keep one book or register, which book he shall every Sunday take forth, and in the presence of the churchwardens, or one of them, write and record in the same all the weddings, christ'nings, and burials made the whole week before ; and for every time that the same shall be omitted, shall forfeit to the said church iij*s.* iiij*d.*," &c. Some 812 registers, dating back to 1538, have come down to our time.

The old churchwardens' accounts contain entries of payments for registers. The following is from St. Margaret's, Westminster :—

1538.—Paid for a book to registre in the names of buryals, weddings and christ'nings ..... 2d.

Many clergymen turned their registers into common-place books, and recorded in them particulars of national and local events, remarkable conditions of the weather, and a variety of other topics of more or less importance. It is chiefly from such memorabilia that we shall select illustrations for this chapter.

The notes on marriages are amongst the more interesting passages in the old records. Formerly the season for marriage was strictly kept in the Church, and allusions to it are preserved in prose

and poetry in old registers and other books. The Rev. Nicholas Osgodly, vicar of St. Mary's, Beverley, wrote at the commencement of his register the following lines :—

RULES FOR MARRIAGE, THE TIME, &c.
When Advent comes do thou refraine
Till Hillary sett ye free againe,
Next Septuagesima saith the nay,
But when Lowe Sunday comes thou may,
Yet at Rogation thou must tarry
Till Trinitie shall bid thee marry.—Nov. 25, 1641.

The register of Everton, Nottinghamshire, supplies another version of these rhyming regulations, as follows :—

Advent marriage doth deny,
But Hilary gives thee liberty.
Septuagesima says thee nay,
Eight days from Easter says you may.
Rogation bids thee to contain,
But Trinity sets thee free again.

Little notice is taken of the foregoing regulations at the present time. During the reign of our beloved Queen, Lent has been a favourite season for royal weddings, although an old couplet says :—

If you marry in Lent
You will live to repent.

In Scotland the prejudice is greater against the month of May than the time of Lent. Lockhart observed that it was a classical as well as Scottish prejudice, and it will be remembered

that Sir Walter Scott hurried away from London so that his daughter Sophia might be married before the inauspicious month commenced.

During the Commonwealth, couples were joined together by a magistrate. In 1654 an Act was passed, directing that no marriage be celebrated without a certificate from the registration proving that the banns had been published three "successive Lord's Days at the close of the morning exercise, in the public meeting place, commonly called the church or chapel, or, if the parties preferred, in the market-place, on three successive market days." In many towns the bellman proclaimed the banns in the public markets. At Boston, Lincolnshire, the announcements in the market-place were more popular than those of the church. It appears from the registers in the years 1656, 1657, and 1658, there were proclaimed in the market-place, 102, 104, and 108, and in the church during those years, 48, 31, and 52 banns. The following is an entry of a marriage, drawn from the parish register of Winteringham :—

The purpose of marriage betwixt Thomas Wressell, of this parish, aud Margaret Davison, of Burton-super-Stather, was first time published in our market, upon Saturday, April 19th, the 26th, and the 3rd May, 1656. They were married."

Armed with a certificate, the pair who wished

to be united in wedlock appeared before the nearest justice of peace, and the man, taking the woman by the hand, pronounced plainly and distinctly the following words :—

I (A. B.) do here, in the presence of God, the searcher of all hearts, take thee (C. D.) for my wedded wife, and do also in the presence of God and before these witnesses, promise to be unto thee a loving and faithful husband.

The woman in like manner declared that she would be "a loving, faithful, and obedient wife." They were then pronounced man and wife. The Puritans, knowing the wedding ring to be of heathen origin, felt that it should be omitted from the ceremony. Butler, in his *Hudibras*, aims his shots of ridicule at those who would banish it. He thus writes :—

Others were for abolishing
This tool of matrimony, a ring,
With which th' unsanctify'd Bridegroom
Is married only to a thumb
(As wire or ringing of a pig
That used to break up ground and dig)
The Bride to nothing but her will,
That nulls the after marriage still.

The Act only remained in operation until 1658, when the old rites of religion were allowed to be performed by those who preferred them.

The marriage of the deaf and dumb is now performed by the manual process. In the days of yore it was attended with much more cere-

mony. The parish register of St. Martin's Leicester supplies some curious details on this subject. Under date of February 15, 1576, it is stated :—

> Thomas Tilsye and Ursula Russel were maryed; and because the sayde Thomas was and is naturally deafe, and also dumbe, so that the order of the form of marriage used usually amongst others, which can heare and speake, could not for his parte be observed. After the approbation had from Thomas, the Bishoppe of Lincolne, John Chippendale, doctor in law, and commissarye, as also of Mr. Richd. Davye, then Mayor of the town of Leicester, with others of his brethren, with the rest of the parishe, the said Thomas, for the expressing of his mind instead of words, of his own accord, used these signs : first he embraced her with his arms, and took her by the hand, putt a ring upon her finger, and layde his hande upon his hearte, and then upon her hearte, and held up his hands toward heaven. And to show his continuance to dwell with her to his lyves ende he did it by closing of eyes with his handes, and digginge out of the earth with his foote, and pullinge as though he would ring a bell, with diverse other signes.

The register of St. Botolph, Aldgate, London, has a detailed record of a similar marriage which was celebrated in 1618. Before the happy pair were united, the Lord Chief Justice of the King's Bench was consulted, and he said such marriages were legal.

The old parish of Dudbrook, near Halstead, Essex, furnishes two notable instances of devoted worshippers of Hymen. An inscription on a tablet says that " Robert Hogan was the husband

of seven wives successively." An entry in the parish register records that :

Mary Blewitt, ye wife of nine husbands successively, buried eight of ym, but last of all ye woman dy'd and was buried, May 7th 1681.

In the margin of the register it is written, "This was her funeral text."

The following romantic record appears in the parish register of Bermondsey Church, and was entered in 1604 :—

August.—The forme of a solemn vowe made betwixt a man and his wife; the man havinge bene long absent, through which occasion the woman being married to another man, took her again as followeth : The man's speech—Elizabeth, my beloved wife, I am right sorie that I have so long absented mysealfe from thee, whereby thou shouldst be occasioned to take another man to thy husband. Therefore I do now vowe and promise, in the sight of God and this companie, to take thee again as my oune; and will not onley forgive thee, but also dwell with thee, and doe all other duties unto thee as I promised at our marriage. The woman's speech–Ralph, my beloved husband, I am right sorie that I have in thy absence taken another man to be my husband; but here, before God and this companie, I do renounce and forsake him, and do promise to keep mysealfe only unto thee during life, and to perform all dufies which I first promised unto thee in marriage." The entry concludes as follows: "The first day of August, 1604, Raphe Goodchild, of the parish of Barkinge, in Thames street, and Elizabeth, his wife, weare agreed to live together, and thereupon gave their hands one to another, making either of them vows so to doe, in the presence of Willm. Stere, parson; Edward Coker, and Richd. Eire, clerk."

Yorkshire history supplies an account of a woman being twice married to the same man.

"On the 1st October, 1827," it is stated that "Samuel Lumb, sen., of Sowerby, 83 years of age, was married, at Halifax, to Mrs. Rachael Heap, to whom he had been previously married about 25 years before. Her first husband had entered the army, and was, at the time of her first marriage with Mr. Lumb, supposed to be dead. In a few years, however, he returned, and demanded his wife, whom he found living with Mr. Lumb, and by whom she had three children. However, after some negotiation, Heap agreed to sell her, and Mr. Lumb bought her, and she was actually delivered to him in a halter, at Halifax Cross. At her last marriage she was given away at the altar by Mr. Lumb's grandson." Her first husband had died a few months prior to the last marriage.

The Sheldon register contains the record of a strange marriage. It is therein stated :—

6th January, 1753.
The man was 14 years of age.
Marr'd.—Cornelius White and Ellen Dale, of Sheldon.
The woman 70.

A correspondent of the *Derby Mercury*, in a letter dated two days after the wedding, gave a racy account of the matter, and, in course of his communication, it is stated that the bride was a gentlewoman and a widow, and

that the youthful bridegroom had the consent of his parents to take Mrs. Dale for his wife. "As she was rendered incapable of walking by a complication of disorders," says the writer, "she was carried in her chair from her house to the chapel, about a hundred yards distant, attended by a numerous concourse of people, where the ceremony was performed with becoming seriousness and devotion; after which she was reconducted in the same manner, the music playing, by her orders, the Duke of Rutland's Hornpipe before her, to which (as she was disabled from dancing) she beat time with her hands on her petticoats till she got home, and then she called for her crutches, commanded her husband to dance, and shuffled herself as well as she could." Further details are supplied of the merrymaking at the marriage, including the ringing of the church bell and other demonstrations of joy. She did not long survive her marriage, for in the same paper and in the same month is a record of her death and funeral. This says she "was handsomely interred" at Bakewell Church, and "a funeral sermon preached on the occasion to a numerous and crowded audience, by the Rev. Gentleman who had lately performed the nuptial ceremony."

In one of our papers contributed to *Chambers's Journal* for February 18th, 1888, on "Some Armless Wonders," we state that there is a record in the parish register of St. James' Church, Bury St. Edmunds, of the marriage of an armless woman. It is stated on the 5th November, 1832 :

Christopher Newsam married Charity Morrell. Charity Morrell being entirely without arms, the ring was placed upon the fourth toe of the left foot, and she wrote her name in this register with her right foot.

The same article includes a notice of Sarah Tissington, the armless wonder of Carsington, Derbyshire. The particulars respecting her which have come down to us are brief, but full of interest, and occur in the parish register of her native village, under date of September 29, 1688, and are as follows :

Sarah Tissington, a poor young woman, born into the world without any hands or arms, yet was very nimble and active in the use of her feet, with which she could not only take up things from the ground, and play at most childish games with her playfellows when she was a child ; but also when grown up, she could knit, dig in the garden, and do divers other services with her feet. She was aged twenty-four or twenty-five years, and departed this life the day and year aforesaid, born and buried at Carsington.

Several entries have come under our notice relating to settling quarrels. It was not an uncommon custom to make up misunderstandings

under the shadow of the church instead of in a court of law. Such reconciliations were frequently recorded in the parish book. The earliest register at Twickenham, Middlesex, contains the following:

The fourth day of Aprell in 1568 in the presence of the hole paryshe of Twycknam was agreement made betwyxt Mr. Parker and hys Wyffe, & Hewe Rythe and Sicylye Daye, of a slander brought up by the sayde Rythe and Sicylye Daye upon the aforesayde Mr. Parker.

The 10 daye of Aprell 1568 was agreement made between Thomas Whytt and James Herne, and have consented that whosoever giveth occasion of the breaking of Christen love and charyty betwyxt them, to forfeit to the poor of the paryshe 3s. & 4d. being dewlye proved.

This practice may be traced back to an early period in our annals. We have a note of a great quarrel being made up in the reign of Edward III., and the fact enrolled in the missal of Eastbourne Priory. We find it stated that in the year 1691, John Hall left to the Weavers' Company a dwelling-house, with instructions to pay out of the rent ten shillings per annum to the churchwardens of St. Clement, Eastcheap, London, to provide on the Thursday night before Easter two turkeys for the parishioners, on the occasion of their annual reconciling or love feast for the settlement of quarrels or disputes.

Fools found a place in the great halls of the nobility until the period of the Civil War, when

they appear to have fallen into disfavour. Records of their deaths appear in parish registers. The following is from St. Anne's, Blackfriars :—

1580 William, foole to my Lady Jerningham, bur. 21 March.

The one as follows is from St. John's, Newcastle-on-Tyne :—

1589. Edward Errington the Towne's Fooll, bur. 23 Aug. died in the peste.

Alderman Hornby, in a note on the last entry, questions the accuracy of a statement occurring in a local work, that Errington, like the fools in the palace of the king and the hall of the noble, was employed for the amusement of the Corporation. He believes that he was an idiot kept at the expense of the town.

A famous fool, named Dicky Pearce, died in 1728, at the age of 63 years, and was buried at Beckley, and Swift wrote the following epitaph for his gravestone :

Here lies the Earl of Suffolk's Fool,
Men call him Dicky Pearce ;
His folly served to make men laugh,
When wit and mirth were scarce.
Poor Dick, alas ! is dead and gone,
What signifies to cry?
Dickys enough are still behind
To laugh at by and by.

The last fool retained in an English family

was the one at Hilton Castle, Durham, who died in the year 1746.

Ben Jonson had the misfortune to kill an actor in a duel in Hoxton Fields. The poor player's burial is thus recorded in the parish register of St. Leonard's, Shoreditch :

1598. Gabriel Spencer being slayne, was buryed 24 Sept.

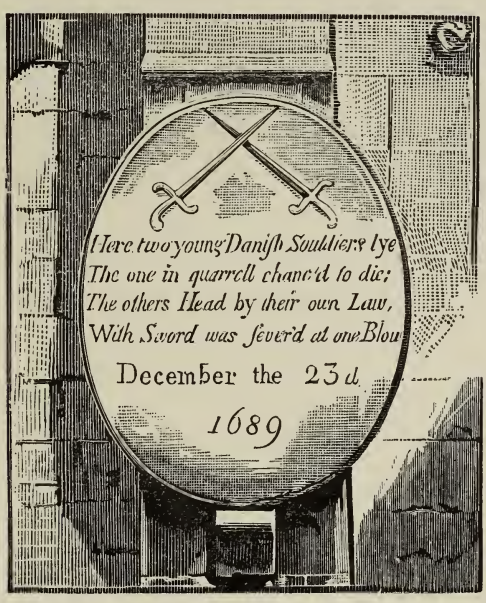
Jonson was made a prisoner, and narrowly escaped the gallows. "Indeed," says J. A. Symonds, "it is now proved by a document brought recently to light, that he was tried and convicted of felony, that he pleaded guilty, claimed benefit of clergy, and was set at large with the letter T branded on his left thumb." His peril made an impression on his mind, and caused him to give religious matters serious consideration, and to amend his wayward life.

A large number of Danish soldiers came over to this country to join the army of William, Prince of Orange. At Beverley two of the Danes quarrelled, and had an encounter, which unhappily proved fatal to one of the men. The register of St Mary's states :—

1689 December 16.—Daniel Straker, a Danish trooper, buried.

,, December 23.—Johannes Frederick Bellow, a Danish trooper, beheaded for killing the the other, buried.

A tablet on the south side of St. Mary's relates to the melancholy circumstance. We give an illustration of the monument.



TABLET AT ST. MARY'S CHURCH, BEVERLEY.

This is a remarkable instance of a foreign law being enforced on English soil.

The parish register of West Hallam, under date of April 13, 1698, states :

Katherine the wife of Tho. Smith *alias* Cutler was found felo de se by ye Coroners inquest & interred in ye crosse ways near ye wind mill on ye same day.

It was formerly the practice to bury suicides at midnight, with a stake driven through their

bodies, at cross-roads. On October 29th, 1887, appeared in the "Local Notes and Queries" of the *Nottinghamshire Guardian*, a curious note on this subject. "About one and a half miles south of Boston, on what was called the low road to Freiston, a very ancient hawthorn tree marked the spot, and the tree itself was said to have sprung from the stake which was driven through the body of the self-murderer." In 1823, the Royal Assent was given to an Act "to alter and amend the law relating to the interment of the remains of any person found *Felo de se*." It directed that the bodies of suicides be buried without a stake being driven through their bodies, and that the interments be in the churchyard or other burial ground, and be made within twenty-four hours after the coroner's inquest, and between the hours of nine and twelve at night.

It was believed for a long period in this country that the body of a dead person might be seized for debt. Hidden away in ancient parish registers, old newspapers, and magazines are particulars of authenticated instances of funerals being stopped on their way to the graveyard. The following are amongst the more notable cases, and form a strange chapter in English history. The first example we have found occurs

in the parish register of Sparsholt, Berkshire. It is therein stated that :

> The corpse of John Matthews, of Fawler, was stopt on the churchway for debt, August 27, 1689. And having laine there fower days, was by Justices warrant buryied in the place to prevent annoyances—but about sixe weeks after it was by an Order of Sessions taken up and buried in the Churchyard by the wife of the deceased.

A gravestone in North Wingfield, Derbyshire, contains an epitaph referring to this theme. The following is a copy of the inscription :

In memory of Thomas,
son of John and Mary Clay,
who departed this life December 16th 1724,
in the 40th year of his age.

What though no mournful kindred stand
Around the solemn bier,
No parents wring the trembling hand,
Or drop the silent tear,
No costly oak adorned with art
My weary limbs inclose :
No friends impart a winding-sheet
To deck my last repose.

We learn that Clay was a man of intemperate habits, and at the time of his death was indebted to the village innkeeper to the extent of twenty pounds. The publican determined to seize the body ; but the parents carefully locked the door until the time appointed for the funeral. As soon as it was opened, the innkeeper rushed into the house and seized the corpse, which he removed to the open street, and placed it on a form in

front of the residence of the parents of the departed. After the body had been exposed for some days it was committed to the ground by the publican in a bacon chest.

Some interesting details of an attempt to stop a funeral were published in the *Times*, September 5th, 1794. "On Tuesday last," says the report, "the corpse of a gentleman, as it was proceeding in a hearse to the burial ground, was arrested by a Sheriff's officer and his followers, under a warrant as usual granted against the body. The friends who followed immediately left their coaches, and told the officer if he chose he was welcome to the body, but he should have neither coffin, shroud, nor any particle in which the body was enveloped, and if he took them by force he should be indicted for a highway robbery, as those matters were the property of the executors; nay, they went further, and said, that as the deceased had, by his will, bequeathed his body to his executors, no execution would hold good against the corpse, the process must be against them. The bailiff, very properly being persuaded that the spirit of the law meant the living, not the dead body, marched off without insisting on the legality of his capture. This is the first instance of the kind that has happened since the

arrest of the dead body of a sheriff of London, not many years since." The latest recorded instance of seizing a body for debt is given in the pages of the *Gentleman's Magazine*. It is stated under date of October 16, 1811, as follows: "As a funeral procession was preparing to proceed from Hoxton to Shoreditch burial-ground, the ceremony was prevented by a sheriff's officer and his assistants, who, having presented a writ, removed the body into shell, and conveyed it away. The authors of this disgraceful proceeding applied the following day to the minister of Shoreditch to inter the corpse, which he very properly refused to do, unless the service was read over it, which would insure the security of the body in holy ground. The sheriffs have caused inquiry to be instituted into the circumstances of the case, and finding that, though the officer did not disturb the body himself, he improperly left it with the plaintiff without having made any communication at the sheriff's office, they have dismissed him from his employment."

Since the foregoing case we have not found any further account of the dead being detained for debt.

The facts about Mrs. Elizabeth Woodcock, who lived eight days and nights without food

under the snow, are familiar to most readers who ramble in literary byways. Her case and that of others are fully set forth in the pages of Chambers's "Book of Days," vol. i., p. 342, but no mention is made of the following remarkable case, which is given in the parish register of Chapel-en-le-Frith, Derbyshire :

On March the 16th, 1716, one Phœnix, a girl of about 13 years of age, a parish apprentice with Mr. Ward, of Peak Forest, went from George Bowden's house, of Lane End, about five o'clock in the morning, towards her master's house. She sat down on Peaslow between the ruts on G. Bowden's part (or road), and stayed that day and the next, and the Friday, Saturday, and Sunday following, two of which days—viz., the 16th and 17th—were the most severe for snowing and driving that hath been in the memory of man. She was found alive on Monday, about one o'clock, by W. Jackson, of Sparrow Pit, and W. Longden, of Peak Forest, and after slender refreshment of a little hot milk, was carried to her master's house, and is now (March 25, 1717) very well, only a little stiffness in her limbs. This was the Lord's doing, and will be marvellous in future generations. She eat no meat during the six days, nor was she hungry, but very thirsty, and slept much.

The Youlgreave register contains a most interesting account of the "great snow of 1614-5." It commenced on the 16th of January, and on some of the hills it remained until Whitsun week. Says the record :

Uppon May-day, in the morning, instead of fetching in flowers, the youthes brought in flakes of snow, wch lay above a foot deep uppon the moores and mountaynes.

The following summer [1615] was very dry, and amongst other particulars of it we find in the register that :

There was no rayne fell uppon the earth from the 25th day of March till 2nd day of May, and then there was but one shower, after which there fell none tyll the 18th day of June, and then there fell an other ; after yt there fell none at all till the 4th day of August, after which tyme there was sufficient rayne uppon the earth ; so that the greatest pt of this land, especially the south pts, were burnt upp both corne and hay. An ordinary sumer load of hay was at 2*l.*, and little or none to be gott for money.

The winter of 1623 was severe. The Wadhurst, Sussex, register states :

This year fell the greatest snow which was in man's memory ; it did abide from the end of January till April.

We will conclude with a strange story from the register at Ashover, Derbyshire. It runs thus :

1660. Dorothy Matley, supposed wife of John Flint, of this parish, forswore herselfe ; whereon the ground open, and she sanke over hed March 1st ; and being found dead she was buried March 2d.

Bunyan introduces this remarkable record into his "Life of Mr. Badman," first published in 1680. It is stated that "Dorothy was washing one day upon the top of a steep hill, about a quarter of a mile from Ashover, and was there taxed by a lad for taking of two single pence out of his pocket, but she violently denied it, wishing the ground might swallow her up if she had them. She also

used the same wicked words on several other occasions that day." Then follows the narrative of one George Hodgkinson, "a man of good report." He says that he saw the woman, and her tub and sieve, twisting round, and sinking into the ground. She cried for help, and when the man was thinking how he might assist her, it is asserted that "immediately a great stone, which appeared on the earth fell in upon her head, and broke her skull, and then the earth fell in upon her and covered her. She was afterwards digged up and found about four yards within the ground, and the boy's two single pence in her pocket, but the tub and sieve could not be found.."

We have in this article reproduced some of the extracts given in "The History of Parish Registers in England," by J. S. Burn (London, 1862), also a few from "Parish Registers in England," by R. E. Chester Waters, B.A. (London, 1883). In the pages of Henderson's "Folk-Lore of the Northern Counties" (London, 1879), we have found information of a suggestive character. Dr. Cox's valuable volumes on the "Derbyshire Churches" have also been drawn upon, and many parish registers consulted.

DOG WHIPPERS AND SLUGGARD WAKERS.

WO quaint offices, known as Dog Whippers and Sluggard Wakers, existed in the olden time in the church. The duties of the two positions were frequently performed by one person, and on this account we treat the two together in this chapter. Not a few persons in bygone ages felt it a duty to leave part of their worldly wealth to pay persons for going about the church during the time of public service, to keep awake the congregation, and to drive out any stray dogs which might find their way into the building. At Claverley, Shropshire, one Richard Dovey, in the year 1659, left certain property near the church on condition that eight shillings per year be paid out of the rent to a poor man to awaken sleepers in the church and to drive out dogs. In 1725, at Trysull, Staffordshire, John Rudge left a pound a year to be paid quarterly, for a poor man to

walk about the parish church during the time of preaching the sermon to keep folks awake. He had also to keep dogs out of the church. Another Staffordshire man named Richard Brooke left a piece of land, part of the proceeds of the rent were to be paid to keep boys quiet in the church and churchyard, in the time of divine service. At Chislet, Kent, is a piece of land known as "Dog-whipper's Marsh," from which a payment of ten shillings a year was to be devoted to paying for the services of keeping order in the church during the time of public worship. We also find it recorded by Edwards in his "Remarkable Charities," that from time immemorial an acre of land in the parish of Peterchurch, Herefordshire, has been appropriated to the use of a person for keeping dogs out of the church, such person being appointed by the minister and churchwardens.

There were various modes of awaking sleepers. It was the practice in one church for the beadle to walk quietly round the sacred edifice carrying in his hand a long staff, at one end of which was a fox's brush, and at the other a knob. If he caught a lady asleep he gently tickled her face with the brush, but if a man were found napping, a sensible rap with

the knob end of the rod was bestowed upon him. At Dunchurch a sluggard waker was employed. He is described by a correspondent as a respectable-looking man, having much of the air of a churchwarden. He says that he carried a long stout wand, with a fork at the end of it. "At intervals," he states, "he stepped stealthily up and down the naves and aisles of the church, and whenever he saw an individual whose senses were buried in oblivion, he touched him with his wand so effectually that the spell was broken, and in an instant he was recalled to all the realities of life. I watched as he mounted, with easy steps, into the galleries. At the end of one of them, there sat in the front seat a young man who had very much the appearance of a farmer, with his mouth open, and his eyes closed, a perfect picture of repose. The official marked him for his own, and having fitted his fork to the nape of his neck, he gave him such a push, that, had he not been used to such visitations, it would probably have produced an ejaculatory start highly inconvenient on such occasions. But no, everyone seemed to quietly acquiesce in the usage, and whatever else they might be dreaming of, they certainly did not dream of the infringement upon the liberties of the subject,

nor did they think of applying for a summons on account of the assault."

In the earlier years of the present century at Holy Trinity Church, Warrington, a masculine sort of woman named Betty Finch was employed as "the bobber." She is described as walking majestically along the aisles during the service, armed with a long stick like a fishing-rod, which had a "bob" fastened to the end of it, and when she caught any one sleeping or talking she gave him a "nudge." Her son was engaged in the belfry, and often truthfully sang:

My father's a clerk,
My sister's a singer,
My mother's the bobber,
And I am a ringer.

In Baslow Church, an ancient chapel of Bakewell, Derbyshire, there is still preserved the dog-whipper's implement. There are also persons alive or recently deceased who can recollect its use. The thong of the whip is about three feet long, and is fastened to a long ash stick, round the handle of which is a band of twisted leather. In the church of Clynnog-fawr, in North Wales, is an instrument for dragging dogs out of the church. It is a long pair of "lazy tongs" with sharp spikes fixed at the end.

It will not be without interest if we next furnish a few examples of entries bearing on this subject, extracted from our old parish accounts. Wakefield churchwardens' accounts present the following items :

	£	s.	d.
1616—Paid to Gorby Stork for whippinge doggs	0	2	6
1624—Paid to the dogwhipper	0	2	0
1625 } Paid to Lyght Owler for whippinge 1628 } dogs	0	1	4

[Mr. W. S. Banks says "Dog-whipper is the name by which the verger was called for a century or more. The name has come down to our own time in the form of 'Dog-nawper.' 'Nawpin' is striking on the head."]

1664—Dog whipper for his qr. wages	0	4	0
1703...For hatts, shoes, and hoses for sexton and dog-whipper	0	18	6

[These officers were clothed down to 1820, and there are payments on this account throughout.]

Barnsley churchwardens' accounts record :

1647—To Richard Hodgson's wife for whipping dogs	00	02	00

At East Witton, Yorkshire, was an official known as the dog-whipper, who received a salary of eight shillings a year.

Mr. John Nicholson, Librarian of the Hull Literary Club, author of "The Folk-Lore of East Yorkshire," writes us an interesting note respecting the office of "dog-noper," the East Yorkshire designation for dog-whipper. "The office and person," says Mr. Nicholson, "are

now obsolete; but many years ago, the dog-noper was an important and indispensable personage, plurality of offices being a great source of strength. He was not unfrequently beadle, sexton, constable, dog-noper and slug-gard waker all in one. When such was the case, on the occasion of a funeral, he headed the procession from the house of mourning to the gate of the churchyard, bearing in his hand his rod of office, decorated by a piece of black crape. While the bearers rested a moment at the lych-gate, he went to the belfry to toll the death bell, until all the mourners entered the church. It is related that on one occasion, he had suspected that the grave was not large enough, and while the mourners awaited his signal for leaving the church, he went up to the coffin, measured it with his spade, and ejaculated, 'She won't go in! She won't go in!' So there was a temporary delay until the grave was made larger.

"In rural districts, where the parish was extensive, and some of the worshippers from solitary farmhouses, lived miles away from the church, something was gained if spiritual profit could be combined with worldly advantage. So the farmer would take his sheep-dog with him, and look after his flocks and herds by the way.

Arrived at the church, the dog entered with him, and crouched under the seat, for a time, until other canine brethren were discovered near at hand. Restlessness followed the discovery, then motion, then locomotion, until two or three met in the aisle. There might only be a sniff and friendly greeting, if so, all well; but if the collision produced growls and snarls, culminating into warfare, then could the office of dog-noper be glorified. Bearing down upon the combatants, who were oblivious to the cries of their owners, he with his stout cudgel quickly made third man among them, and as the beaten dogs slunk to their places to lick their bruises, he returned to his post near the door with a glad heart, proud of having 'something attempted, something done;' and as the congregation settled in their places, and the noise subsided, the clergyman resumed the service.

"When children sing:

> Bells is ringin',
> Cats is singin',
> And dogs is gannin' ti chotch,

they give us a fairly good picture of the days of the dog-noper. When the church bells were ringing for service, the cats were left at home, to bask before the fire, and sing 'three-thrums' on the hearthrug, while the dogs went to church

with their masters, and lay under the seat of the pew until the service was over."

From the parish accounts of Burnley, Lancashire, we have the following item :—

1728-9, April 29.—For whipping dogs.... .... o 4 o

We have extracted entries from the accounts of four Lincolnshire parishes.

At Croft it is stated, in the old town's book, under the year 1718 :—

For dog's whipping 00 07 06

In the churchwardens' account of Kirton-in-Lindsey :—

1817—For dog whipping ..... o 6 8

The Louth churchwardens' accounts for the year 1550, contain a charge of twopence "to the bellman for beating the dogges out of the church." Similar entries occur at intervals until 1705, when we find one shilling paid for the performance of the duties.

In the churchwardens' accounts of Barton-on-Humber is an entry :

1740—Paid Brocklebank for waking sleepers o 2 o

We have next items from the accounts of three Derbyshire parishes. The churchwardens' accounts of South Wingfield contain an entry :

Accounts of Robert Smith, churchwarden of ye hamlet of Oakerthorpe, for ye yeare of 1728, September 28. Paid to dog-whipper for his wages, 1s. 8d.

The parish accounts of Castleton record :

1722...Paid to sluggard waker ..... o 10 o

From the register of Youlgreave we have two items :

1609—To Robt. Walton, for whipping ye dogge forth of ye churche in time of divyne service, 1s. 4d.

1617—Robert Benbowe for whipping out ye dogges, 2s.

The parish church accounts of Worksop, Nottinghamshire, contain entries as under :

1597—Paid to Old Verde, for whipping of dogs, 9d.

1616—For whipping dogges out of ye church one whole year, 12d.

The accounts of the parish of Forest Hill, near Oxford, furnish an example :

1694—Pd. to Tho. Mills, for whipping dogs out of church, one shilling.

In the foregoing jottings we have only given a few examples of payments made for the ancient service of whipping dogs out of the church and awaking sluggards, but we think sufficient to show that the usage was kept up vigorously in different parts of the country.

We have received for this and other sketches in this work important suggestions and notes from Mr. H. Syer Cuming, the learned author of many able papers on popular antiquities. His studies in the byways of history have brought to light much that is curious and historically valuable.

ODD ITEMS FROM OLD ACCOUNTS.

OME curious and interesting glimpses of bygone time may be obtained from old parish accounts. They deal with many subjects, including manners, customs, superstitions, social and religious life, and other topics. In this chapter we give a number of items of a miscellaneous character of more or less historical importance.

Cure by Royal Touch.

From the time of Edward the Confessor down to the days of Queen Anne, with a few exceptions, the English sovereigns have touched for the cure of scrofula, a malady more generally known under the name of king's evil. Holinshed has a note in his "Chronicle" on this subject. He states, in his account of Edward the Confessor, that it was believed he was inspired with the gift of prophecy and of healing diseases by touch. "He used to help," says Holinshed,

"those that were vexed with the disease commonly called king's evil, and left that virtue, as it were, a portion of inheritance to his successors, the kings of this realm." Shakespeare introduces this superstition in *Macbeth*. Old parish books and accounts include items bearing on this topic. Here is a copy of an entry in the Ecclesfield accounts :

> 1641.—Giuen to John Parkin wife towards her trauell to London to get cure of his Ma^tie^ for the disease called the Euill, which her sonen Thom is visited wthall £o 6s. 8d.

A journey from Yorkshire to London in the days of the First Charles was a most serious undertaking, and would be the theme of much talk amongst the villagers. Dr. Samuel Johnson, when a child, was taken to London by his mother, and touched by Queen Anne for this complaint. He says, in "An Account of the Life of Dr. Samuel Johnson, from his Birth to his Eleventh Year, Written by Himself"—"This year [1712] in Lent I was taken to London to be touched for the Evil by Queen Anne ..... I always retained some memory of this journey, although I was but thirty months old." The touch was without any effect. With the death of the Queen passed away this singular ceremony ; but the reference to it remained in the Litany as late as 1719.

Bargaining with a Conjuror.

The village officials of Bramley, near Leeds, seem to have been very superstitious. Their credulity prompted them to spend money in such a manner as would not satisfy the ratepayer of the present time. The overseers' accounts contain disbursements as under :

1783, Dec. 8th.—Expenses on bargaining with conjuror from Skipton to cure Matthew Hudson's daughter ..... 1s. 0d.
1784, Feb. 1st.—Astrological Doctor for Hudson's daughter ..... 12s. 6d.

We gather from previous entries that this female was subject to fits, but we have not been able to discover whether or not the strange mode of treatment proved beneficial.

Bishops and their Beer.

The old chapel accounts of Bewdley for the year 1593 include an item :

Pd. for a galland of beere given to the Beishopp of Hereford ..... iiij*d.*

Some of the bishops in years gone by appear to have enjoyed their pipe and glass. It is said of Dr. Reynolds, a Bishop of Lincoln, that in the year 1724 he held a confirmation at St. Mary's Church, Nottingham, and that after concluding the service he retired to the vestry and desired the parish clerk to go and obtain for him a

supply of ale, pipes and tobacco. He proceeded without delay, and on his return met the vicar, who inquired for whom he was taking the refreshments, and on being told, ordered him to leave the church at once, saying that so long as he remained vicar of St. Mary's, neither Bishop nor Archbishop should make it a tippling house.

Treating Parsons.

Particulars frequently occur in old church accounts of money spent in treating strange ministers when they preached. Generally the "treating" consisted of paying for wine, but occasionally sugar would be given, and sometimes small sums of money. Numerous entries similar to the following occur in the Worksop accounts :

1617. For a quart of wine and sugar bestowed upo' two preachers ..... x*d*.

In the chapel accounts of Bewdley we find amongst other quaint entries :

1649. Pd. a quart of sack given a minister 0 .. 1 .. 4
1660. For 4 qts. of sack for 4 ministers that preached ..... 00 .. 06 .. 08

Colne (Lancashire) accounts include a number of disbursements which come under this heading. The first amount we reproduce gives the price of a sermon :

1732. Pd. to parson Holt for preaching 00 .. 02 .. 00

A year later we read :

1733. Gave old Parson Torner..... 00 .. 00 .. 06
Gave an old Parson ..... 00 .. 01 .. 01

The next is a quaint item :

1735. Spent on a strange Parson..... 0 .. 3 .. 6

Presenting the Bishop with a Loaf of Sugar.

In the olden time it appears to have been the practice of the churchwardens to make a present to the bishop of the diocese when he visited a church. The accounts of the parish of St. James's, Bristol, contain items for sugar loaves given to bishops. The following are examples of the entries :

1626. For a sugar loaf that was given my lord at Christmas ..... 15s. 0d.
1629. Paid for a sugar loaf for the Lord Bishop (Robert Wright) ..... 15s. 10d.
1634. Paid for two sugar loaves bestowed on the Lord Bishop..... £1 6 0

We have found in old municipal and other accounts charges for sugar presented to distinguished visitors and gentlemen for whom those in authority wished to show their appreciation.

Mixing Mortar with Ale.

An old tradition still lingers in Derbyshire, respecting the famous Bess of Hardwick, to the

effect that a fortune-teller told her that her death would not happen as long as she continued building. She caused to be erected several noble structures, including Hardwick and Chatsworth, two of the most stately homes of old England. Her death occurred in the year 1607, during a very severe frost, and at a time when the workmen could not continue their labours, although they tried to mix their mortar with hot ale. Malt liquor in the days of yore was believed to add to the durability of mortar, and items bearing on this matter occur in parish accounts.

The following entries are extracted from the parish books of Ecclesfield, South Yorkshire :

1619.	Itm. 7 metts [*i.e.* bushels] of lyme for poynting some places in the church wall, and on the leades	ij*s.*	iiij*d.*
	Itm. For 11 gallands of strong liquor for the blending of the lyme	iij*s.*	viij*d.*

Two years later we find mention of "strong liquor" for pointing and ale for drinking :

1621.	For a secke of malt for pointing steeple	viij*s.*	
	To Boy wyfe for Brewing itt		vj*d.*
	For xvij gallons of strong Lycker	vij*s.*	vj*d*
	For sixe gallons of ale wch. we besttowed of the workmen whilst they was pointing steeple	ij*s.*	
	For eggs for pointing church	ij*s.*	

Many of the old parish accounts contain items similar to the foregoing.

Early School Hours.

Formerly the schoolboy commenced his tasks at a much earlier hour than he does now. At Bewdley, the church bell was rung at five o'clock in the morning to call the scholars of the grammar school to their studies. Payments for ringing the bell occur in the church accounts, and the following may be quoted as an example :

> To John Glover for ringing the schollers bell this two years ended at St. Mary's day last, 1612 ..... xx*s*.

The ringing was kept up until 1801, when it was regarded as a nuisance. It gave rise to the following epigram :

> Ye rascally ringers, ye merciless foes,
> Who persecute every friend of repose ;
> I wish, for the quiet and peace of the land,
> You had round your necks what you hold in your hands.

In the regulations drawn up in the early part of the sixteenth century for the conducting of St. Paul's School, it is directed that "The children shall come into the school at seven of the clock, both winter and summer, and tarry there until eleven ; and return against one of the clock, and depart at five."

Students Begging.

In the days of yore, it was a common custom for poor students to go about the country collecting money to pay their university expenses.

Old account books contain many references to the practice. The disbursements appear to have been small, except in cases where the recipients were natives of the parish where the money was given. The largest amount we have noticed occurs in the accounts of the burgesses of Sheffield, and reads as follows :

1573. Gave to William Lee, a poore scholler of Sheffield, towards the settynge him to the universytie of Cambridge, and buyinge him bookes and other furnyture ..... xii. iiii.

The Leverton, Lincolnshire, churchwardens' accounts state :

1562. Gave to a pore scoller of Oxford..... 2s. od.

Ten years later, in the overseers' accounts of the same parish, is an entry as under :

1572. Relief to Thomas Berry, a pore scolar of Oxford ..... 16d.

In the parish register of Cawthorne, Yorkshire, under date of August 2, 1663, it is recorded :

Collected in ye parish church of Cawthorne, for Thomas Carr, a poor scholler who was going to Cambridge, and borne in ye parish of Eccklesfield, the sum of .... 6s. 6d.

According to the churchwardens' accounts of Kirkby Wharfe, in the year 1697, two poor scholars were presented with sixpence.

Happily, students in our day pursue their studies at college under more satisfactory conditions than those of our ancestors.

Fined for Swearing.

An entry in the parish books of Prestwich, Lancashire, states :

1655.—Received of the wife of George Hulton, for swearing and other misdemeanour £0 16s. 8d.

The above fine was inflicted during the Commonwealth. At this period the laws against swearing were very severe.

In 1650 a law was passed called "An Act for the better preventinge and suppressienge of the detestable sin of prophane swearing and cursing." It directed that a record of all convictions be kept by the justice of the peace, and the names of the offenders so convicted to be published quarterly. The amounts of the fines were graduated according to the rank of the offenders.

The fines for the first offence were : a lord, 30s. ; a baronet or knight, 20s. ; an esquire, 10s ; a gentleman, 6s. 8d. ; all inferior persons, 3s. 4d.

For the second offence, double the aforesaid. For the tenth offence, "he or she be adjudged a common swearer, or curser, and be bound with sureties to the good behaviour during three years." If the offenders did not pay the fines they were put in the stocks.

Acts of Parliament were passed in the reigns of James I. and William and Mary to check

swearing. They were repealed in the time of George II, and another made to "more effectually prevent profane swearing," and it was ordered that it be read quarterly in all parish churches and chapels. The *Gentleman's Magazine* contains a note of a fine on account of the non-observance of a clause in this Act. "On July 6th, 1772," it is stated, "a rich vicar and a poor curate paid into the hands of the proper officer £15; the first £10, the latter £5, for neglecting to read in church the Act against cursing and swearing."

Hanging Gipsies.

We have found several allusions to gipsies. The laws against them in Tudor times were extremely severe. It is recorded in the parish register of St. Nicholas, Durham, under date of August 8th, 1592, that "Simson, Arington, Featherstone, Fenwicke, and Lancaster were hanged for being Egyptians." This wandering race first attracted prominent notice in the days of Henry VIII., when they appear to have been suspected of committing felonies. A law was passed in 1530, which enacted that no such person should henceforth come into this realm, and those in the country should depart within

fourteen days or forfeit their goods. In 1554, in the reign of Mary, an Act was passed making it felony without the benefit of the clergy or privilege of sanctuary to remain in the realm after twenty days from the proclamation of this Act. One of the clauses provided that such Egyptians as were prepared to give up their "naughty idle and ungodly life," and enter the service of an honest householder, might remain. A few years later, in the reign of Elizabeth, in 1562, an Act was passed making the continuance of gipsies in England more than a month a capital offence. It was under this statute that the five gipsies at Durham were executed. In the life of Sir Matthew Hale, the famous judge, it is stated that at one Suffolk Assize no less than thirteen gipsies were condemned to death for breaking this law. The Act was not repealed until 1783. The Constables' accounts of Repton, Derbyshire, contain the following entry :

1602.—It. given to the gipsies ye xxx daye of Januarye to avoyde ye towne ..... xx*d.*

The foregoing is a remarkable payment, and speaks well for the kindly disposition of Derbyshiremen in the days of yore. The imputation of gipsies carrying off children may be traced back to an early period of their history in

England. "In Wellington Church, Somerset," says George Roberts, in his "Social History," "is the effigy of Judge Popham, who tried Guy Faux and his fellow conspirators of the Gunpowder Plot. The tradition is that he was recovered from the gipsies who had carried him off, and that his wanderings with them, continued as they were for several years, restored his delicate constitution to a healthy state."

Looking after Spiritual and Moral Welfare.

Down to a comparatively recent period it was the custom of the churchwardens on a Sunday, during Divine service, to visit public-houses situated in their respective parishes, and ascertain that no persons were in them that ought to be at church. Neglecting to attend the church was a serious matter in the days of old. Some notes appear on this theme in the books of St. James's Church, Bristol. On July 6, 1598, Henry Anstey, a resident in the parish, had, in answer to a summons, to appear before the vestry for not attending that church. At the same vestry, in the year 1679, four persons were found guilty of walking "on foot to Bath on Lord's-day," and were each fined twenty shillings.

We gather from the following disbursements in the same parish records that the churchwardens also looked sharply after the morals of the people :

1627.—Item, for a warrant for her that laid the child at Mr. Sage's doore ..... 1s.
To the woman that kept that child ..... 1s.
Spent at the Bell when we went about that child ..... 1s.
More in charge about that child..... 1s.

Ringing Church Bells for Successful Race-horses.

From the accounts of St. Edmund's Church, Salisbury, is this item :

1646. Ringing the race-day, that the Earle of Pembroke his horse winne the Cuppe ..... vs.

Ringing church bells when horses won races was not confined to Salisbury. In the olden days the practice was common in many parts of the country.

Watching a Man the Night before Marriage.

The accounts of the parish of Great Staughton, Huntingdonshire, include some quaint entries. Perhaps the following is the most remarkable :

Dec., 1647.—Item, paid for wages spent upon the man that watched John Pickle all night and the next daie till he was married .. .. 1s. 0d.

Many changes have occurred in the social

and domestic life of England since the days when men had to be watched to prevent them escaping the married state.

Death of the Old Year and Birth of the New Year.

The Poet Laureate wrote some fine lines on the close of the old year and the commencement of the new, in which the familiar words occur :

Ring out the old, ring in the new.

A reference to this pleasing ceremony appears in the church accounts at Ecclesfield :

1756. For ringing the old year out and the new one in 5s.

Several curious bell-ringing customs at this season still linger in Yorkshire. Thus, at Dewsbury, one of the church bells is tolled as at a funeral. This custom is known as the "Devil's Knell," the moral of which is that Satan died when Christ was born

INDEX.

Abbots Ann, Andover, Funeral Garlands at, 151.
Abelard, 3.
Acklam, Yorks., 78.
Addison, Jos., burial of, 134.
Airly, Lord, and the 'Hour-glass,' 101.
Ale used for Mixing Mortar, 186.
Alfreton, 144.
Allerton Hall, Leeds, 137, 138.
Alnwick, St. Michael's Church, Chained Book in, 116.
Ambleside, Custom of Rush-bearing at, 62.
Andrews's *Historic Yorkshire*, quoted, 18; *Modern Yorkshire Poets*, quoted, 149; "Some Armless Wonders," quoted, 161.
Annual Register, quoted, 113.
Anstey, Henry, summoned for not going to Church on Lord's-day, 193.
Antiquarian Repertory, quoted, 146, 150.
Arington, hanged for being an Egyptian, 191.
Aristotle's "Physics," Prior of Rochester and the copy of, 111.
Armour, Elizabeth, donor of an Hour-glass to Hurst Church, 107.
Arundell, John, Bp. of Lichfield and Coventry, on Church-Ale Customs, 43.
Ashford Church, Derby, Funeral Garlands in, 144.
Ashover, 145, 171.
Ass, Procession of the, 27, 28.
Atterbury, Bp., 134.
Aubrey's, John, *Nat. Hist. of Wiltshire*, quoted, 44.
Aylesbury, 51, 52, 114.

Baker's, Miss, *Glossary of Northamptonshire*, quoted, 50.
Bamford, on Rush-Bearing Customs in Lancashire, 60.
Banks, W. S., on "Dog Whippers," 177.
Barford, "White-Bread Close," 86, 87.
Bannister, John, *Recollections*, quoted, 136.
Barker, printer of the Bible, 113.
Bargaining with a Conjuror, 184.
Barnsley Churchwardens' Accounts on "Dog-Whipping," 177.
Barrow, Dr. Isaac, 103.
Barton-on-Humber, St. Peter's Church, 93; Custom of Waking Sleepers at, 180.
Baslow Church, Dog-Whipper's Implement at, 176.
Bath, four persons found guilty for walking to, on Lord's-day, 193.
Beaumont and Fletcher's *Valentinian*, quoted, 53.
Beckley, burial of Dicky Pearce at, 163.
"Bede's, Cuthbert," *Fotheringay and Mary, Queen of Scots*, quoted, 128.
Bedford, Duke of, purchases the Royal Library of Paris, 111.
Bellow, J. F., Danish Trooper buried at Beverley, 164.
Bells and Beacons for Travellers by Night, 93-99.
Benbowe, Robt., Dog-Whipper, 181.
Benson, Geo., *Drama in York*, quoted, 18.
Berkshire, Workingham Church, 95.
Bermondsey Church Registers, 158.
Berry, Thos., "a poor Scholar of Oxford," 189.
Betterton, Thos., burial of, 135.
Beverley, Yorks., Minster, burial of the Earl of Northumberland in, 138; St. Mary's, Lantern on the tower of, 96; Parish Registers of, 154; Tablet to Danish Soldiers at, 164, 165.
Bewdley, Chapel-wardens' Accounts at, 20; Hour-glass at, 106; Treating Ministers, 185; Early School Bell rung at, 188.
Bideford, 42.
Bishops and their Beer, 184.
Blanford, 40.

Bishop presented with a Loaf of Sugar, 186.
Blades, Wm., "On Chained Libraries," 121, 122, 123.
Blewitt, Mary, wife of seven husbands, 158.
Blount's *Tenures of Land*, quoted, 51, 89.
Bodleian Library, 44; Chained Books in, 121, 122.
Bolsover, 145.
Bolton Abbey, Funeral Garland at, 148.
Bonner, Bp. of London, on the prohibition of Plays in Churches, 21.
Boston, Lincolnshire, 115, 155, 166; Banns of Marriage published in the Market-place, 155; Chained Books in St. Botolph's Church, 115.
Bowden, Geo., 170.
Boyle, Rev. J. R., F.S.A., on the Lantern on a Church Tower, Newcastle, 96; His *Vestiges of Old Newcastle and Gateshead*, quoted, 97.
Brailsford, Church Books, quoted, 149.
Bramley, Yorks., 184
Brand's *Popular Antiquities*, quoted, 48, 150.
Breadsall Church, Chained Books in, 116.
Brewster, Wm., M.D., bequeaths his Library to All Saints' Church, Hereford, 120.
Bridlington, St. Mary's Church, Chained Books at, 115.
Briefs, 90-92.
Brigg, 23.
Bristol, curious entries in the books of St. James's Church at, 193.
Brocklebank, Mr., 180.
Brooke, Richard, Bequest of, 174.
Broughton, Manor of, 22, 23, 24, 26, 27.
Brown, Robt., an actor in the Hull Miracle Plays, 20.
Browne's, Wm., *Britannia's Pastorals*, quoted, 53.
Budd, Richard, bequest of, 80.
Bull-baiting, Bear-baiting, &c., 40.
Burlingham, South, Norfolk, Hour-glass in St. Edmund's Church at, 107.
Bunyan's *Life of Mr. Badman*, quoted, 171.
Burgess, Rev. Daniel, 101.
Burn, J. S., *History of Parish Registers*, quoted, 172.
Burnet, Gilbert, Bishop of Salisbury, 103.
Burnley, Lancashire, Dog-whipping Customs at, 180.
Burton-super-Stather, Lincolnshire, 155.
Butler's *Hudibras*, quoted, 104, 156.
Bury St. Edmunds, St. James Church, Marriage of an Armless Woman at, 161.

Caister, 24, 25.
Cambridge, 79, 16, 118, 122, 189; Carr assisted to a Scholarship at, 189; Chained Books in King's College Library, 122; Symonds's Scholarship at, 79; Willis and Clark's *Architectural History of Cambridge*, quoted, 116, 118.
Carew's, Richard, *Survey of Cornwall*, quoted, 45.
Carey, John, 95.
Carleton, Will, 54, 59.
Carr, Thomas, "a poor scholler," sent to Cambridge, 189.
Carsington, Derby, 161.
Castle-Combe, Church Ale Customs at, 45.
Castleton, Derby, Rush-bearing Custom at, 55; "Sluggard-waker" at, 181.
Cawthorne, Yorkshire, Custom of making Collections for Poor Scholars at, 189.
Chained Books in Churches, 110-123.
Chambers's *Book of Days*, quoted, 99, 129, 150, 170.
Chaddesden, 49.
Chapel-Allerton, 137.
Chapel-en-le-Frith, Derby, 170.
Charles V. and the Royal Library, Paris, 111.
Chatsworth, 186.
Chester Trade Guilds, 9.
Chesterfield, Lord, 135.
Chippendale, John, LL.D., 157.
Chislet, Kent, "Dog-whipper's Marsh" at, 174.
Church Scrambling Charities, 85-89.
Church Ales, 39-50.
Clavering, Essex, Doles at, 84.
Claverley, Shropshire, 173.
Clay, John, 167; Mary, 167; Thomas, 167.
Cliffe, Rochester, Hour-glass at, 108.
Clynnog-fawr, N. Wales, instrument for dragging dogs out of church at, 176.
Cock-Crower, King's, 68; the Custom discontinued, 69.
Collyer, Rev. Dr. Robt., 54.
Colne, Lancashire, 185.
Compton-Bassett, Wiltshire, Hour-glass at, 108.
Concerning Doles, 74-84.
Conyers, Champion, 31.

Congleton Church, "Brief," for repair of, 92.
Cooke, John, Bequest of, 98.
Corstorphine, Bequest to Schoolmaster of, 97.
Coventry, Extracts from the Registers on Miracle Plays, 6, 17; Mr. Glover burnt at, 116.
Cowley, Abraham, burial of, 132, 133.
Cowper, William, burial of, 137.
Cox, Rev. J. C., LL.D., 172.
Cox and Hope's *Chronicle of All Saints' Church, Derby*, quoted, 49.
"Crants," meaning of, 141.
Craven, 147, 149.
Croft, Lincolnshire, Dog-Whipping Custom at, 180.
Cromwell, Thomas, Lord, proclamation for keeping Parish Registers, 152.
Cuming, H. Syer, 181.
Cumnor, Oxford, Chained Bible at, 112.
Cure by Royal Touch, 182.

"Daniel," A Miracle Play, 3.
Dale, Ellen, 159.
Dare, Leonard, 77.
Davies, Robert, F.S.A., *Municipal Records of York*, 18.
Davye, Richard, Mayor of Leicester, 157.
Dawson, W. H., "The Burial of the Craven Yeoman," 149; *History of Skipton*, quoted, 138, 139.
Daye, Sicylye, 162.
Dead, Simple Memorials of the, 140-151.
Derby Mercury, quoted, 159.
"Devil's Knell," tolling for the dead, 195.
Dewsbury, Bell Ringing Custom at, 195.
Dialect of Craven, quoted, 147.
Dibdin, Dr., on "Old Scarlett," 130.
"Dog-noper," John Nicholson on, 177.
Dog-Whippers and Sluggard-Wakers, 173—181.
Donington, Lincolnshire, Rush-bearing Custom at, 56.
Dorchester, 64.
Dorset, Wimborne Minster, Chained Books in, 117, 118.
Dover, Monument of S. Foote in St. Mary's Church, 136.
Dovey, Richard, leaves a bequest to pay for waking sleepers, 173.
Dowe, Robert, bequest of, 80.
Drama, Origin of, in England, 1.
Dronfield, Derby, Dole at, 84.
Drury Lane Theatre, 90.
Dudbrook, Essex, 157.
Dunbar Harbour, "Brief" for repair of, 92.
Dunchurch, Sluggard-Waker of, 175.
Dunn, Joseph, leaves a Dole, 78.
Dunstable, 2.
Durham, curious entries in St. Nicholas Church Registers on hanging Egyptians, 191; Croft Bridge, 31; Custom of presenting a Falchion to the Bishop of, 30, 31.
Du Vall, Claude, Execution of, 140.
Dyneley, Rev. Robert, 139.

Early School Hours at Bewdley, 188.
Eastbourne Priory, 162.
Eastwood's, Rev. J., *History of Ecclesfield*, quoted, 116.
Ecclesfield, Yorkshire, Chained Books in, 116; Churchwardens' Accounts on Chained Books, 122; Custom of collecting money for poor scholars, 189; Liquor used for mixing mortar at, 187; Ringing out the Old Year at, 195.
Edgar's, Rev. A., *Old Church Life in Scotland*, quoted, 108.
Edinthorpe, Norfolk, Hour-glass at, 107.
Edwards's *Remarkable Charities*, quoted, 98.
Elvaston, to Brew Church Ales, 44.
Errington, Edward, 163.
Everton, Notts., Registers at, 154.
Eyam, Derby, 142, 143; Funeral Garland Customs at, 142, 143.

Fairfield, 145.
Farnham Royal, Bucks., Doles at, 84.
Faux, Guy, 193.
Featherstone, hanged for being an Egyptian, 191.
Fenwicke, hung for being an Egyptian, 191.
Finch, Betty, employed as "bobber," 176.
Fined for Swearing, 190.
Fish in Lent, 63—73.
Flint, John, 171.
Flixton Church, Hour-glass at, 107.
Foote, Samuel, burial of, at Dover, 136.
Fosbrooke's *British Monachism*, quoted, 100.
Fotheringhay Castle, 127.
Foxe's *Book of Martyrs*, a copy chained at Winsham Church, 115.
Freiston, 166.
Froissart's *Chronicles*, quoted, 125.
Funeral Effigies, 124-126.

Fulham, Churchwardens' Accounts at, quoted, 65.

Gad, meaning of the word, 29
Gad-whip, The Caister, Manorial Service, 23-29.
Gateshead Church, "Brief" for repair of, 92.
Gay's, John, *Pastorals*, quoted, 104; Poems, 142.
Gentleman's Magazine, quoted, 69, 86, 87.
Gleanings in Craven, quoted, 148.
Gloucester, Bilbury, 100; Hewelsfield, 87; Scrambling Customs at, 87.
Gloucester, Eleanor, Duchess, Torch-light burial of, 76; Humphrey, Duke of, 111.
Glyde's, John, *Norfolk Garland*, quoted, 66.
Grantham, 116.
Grassington, 148.
Grubb Street Journal, quoted, 86.

Halifax, 159.
Hannokes, Susanna, accused of bewitching a Spinning-wheel, 114.
Hardicanute, 49.
Hastings, Lady B., 70.
Hathersage, 145, 146.
Hawker, Rev. R. S., *Cornish Ballads*, quoted, 140.
Heanor, Derby, 146.
Heap, Mrs. Rachel, 159.
Heathcote, Miss Alice, 144.
Helpby, Nicholas, author of "Noah," 19.
Henry V. and the borrowed books, 111.
"Herbell to the Bible, The," quoted, 54.
Hereford, 117, 118, 120.
Hessle, Doles at, 84; Book of "Briefs" at, quoted, 92; Custom of Ringing the Bell at, 94.
Hicks, Mrs., execution of, for witchcraft, 114.
Hicken, Ralph, Miracle Plays by, 9.
Hilarius, Abbot, 2, 3.
Hoby, Philip, 72.
"Hocking," game of, 48, 49; Herodotus on, 49.
Hodgkinson, George, 172.
Hogan, Robert, husband of seven wives, 157.
Hogarth, William, 104.
Holinshed's *Chronicle*, quoted, 183.
Holt, Emily S., *Ye Olden Time*, quoted, 126.
Hone's William, *Year Book*, quoted, 61.
Hope, Derby, 145.
Hornby, Alderman, 163; Thomas, 49.
Hour-glasses in Churches, 100-109.
Howitt, William, 146.
Hoxton, 169.
Hull, 19, 54, 71, 77, 84, 92, 94, 107; Dole at, 77; Miracle Plays at, 19; Trinity House, Custom of Strewing Rushes at, 54; Records of on Miracle Plays, 19.
Hundon, 25, 26.
Hungerford, Joan, Lady, buried by Torch-light, 76.
Huntingdon, 114.
Hutchinson's *History of Northumberland*, quoted, 46.
Hutton's *History of Derby*, quoted, 49.

"Image of St. Nicholas, The" Miracle Play, 3, 4.

Jefferson's *History of Thirsk*, quoted, 150.
Jewitt, L., F.S.A., 143.
Jonson, Ben., 164.

Kendall, Ann, Funeral Garland of, 144, 145.
Kethe, Rev. William, denounces the Custom of Church Ales, 40.
Keyingham, Hour-glass at, 107.
Kildale, 78.
Kingsutton, 50.
Kirkham, Lancashire, Rush-bearing at, 55.
Kirtoin-Lindsey, 180.
Kitchingham, Robert, death of, 137.
Leckonfield Castle, Holderness, Yorks., Lenton Customs at, 67, 68.
Leeds, 137, 138, 184.
Leicester, "Harecrop-Leys," 88; St. Martin's Church, 157; Chained Bible at, 112; St. Mary's Church Registers, quoted, 20; Scrambling Customs at Haloughton, 88.
Leigh, Kent, Hour-glass at, 108.
L'Estrange, Sir Roger, 100.
Lincolnshire, Caister Gad-whip Manorial Service, 23-29; Dunstan Pillar, 95.
Llandovery, Funeral Garlands at, 150.
London, All-Hallow's Church, Lombard Street, 79; Christ's Hospital, Symonds's bequest to, 79; Liverpool Street Burial Ground, 79; St. Botolph's, Billingsgate, 98; St. Mary-at-Hill Registers on Rush-bearing, 55; St. Mary's Church, Paddington, 85, 86; St. Paul's, 73, 90; St. Sepulchre's Church, 80, 81;

Westminster Abbey, 103; Registers of, on Rush-bearing, 55.
Longfellow's, H. W., lines on the Hour-glass, 104.
Louth, 186.
Lumb, Samuel, 159.

Macaulay, Lord, *History of England*, quoted, 103, 134.
Maidment's, James, *Third Book of Scottish Pasquils*, quoted, 101.
Mancetter, 115.
Matley, Dorothy, 171.
Matlock, 145.
Mauchline, Hour-glasses at, 108, 109.
Miracle Plays—Noah's Flood, 10-14; St. Catherine, 2; Raising of Lazarus, 3-4; St. Nicholas, 3.
Morecombe Bay, 56.
Morley, Professor H., on the Wakefield Miracle Plays, 15.
Morrell, Charity, the Armless Woman, 161.
Morris dancers, 40, 42, 47, 50, 60.

Newcastle-on-Tyne, 96; St. Nicholas's Church, 97.
Newgate, 80.
Newmarket, 84.
Newsam, Christopher, 161.
Nichols's *History of Leicestershire*, quoted, 76, 88.
Nicholson, John, on "Dog-noper," 177-179.
Northumberland, Church Ales Customs in, 46; Earl of, buried at Beverley, 138.
Norwich, "Herring-pies, 66, 67.

Odd Items from Old Accounts, 182-195.
Okebrook, to Brew Church Ales, 44.
Osgodby, Rev. N., Vicar of St. Mary's Beverley, 154.
Oxford, St. Mary's College Library, 111; Symonds's Scholarship at, 79.

Palmer, Richard, 95.
Parish Registers, The Romance of, 152-172.
Parker, Thomas, 49.
Parker's *Glossary of Architecture*, quoted, 108.
Pepys', S., *Diary*, quoted, 90, 91.
Percy, Earl of Northumberland, 68, 138. —Countess, 68.
Peterborough, 128, 129.
Peters, Rev. Hugh, 105.
Pierce, Bishop of Bath and Wells, on Church-Ales, 46.
"Pigeon-holes," game of, 48.
Plays, Early Religious, 1-21.
Plesley, Richard, 49.
Plomer, H. R., account of Wimborne Library, 120, 121.
Poyning, Thomas, Lord, buried by torch-light, 76.
Prestbury Churchwardens' Accounts on Hour-glasses, 105.
Prior, Matthew, 121.
Pudsey, Hugh, Bishop of Durham, 30.

Quarles, Francis, *Feast of Worms*, quoted, 104.

"Raising of Lazarus, The," Miracle Play, 3, 4.
Reading, St. Mary's Church Register, quoted, 47; St. Laurence Register, quoted, 47-48.
Reynolds, Dr., 113.
Rhodes's *Peak Scenery*, quoted, 145.
Richardson, G. B., 97.
Richardson, Judge, ordered the discontinuance of Church Ale Customs in Somerset, 47.
Ridings, Elijah, "The Village Festival," quoted, 58.
Robinson, Rev. Henry, Vicar of Leeds, 138; William, leaves a Dole, 77.
Rochester, 108, 111.
Rudder's *History of Gloucestershire*, quoted, 50, 87.
Rudge, John, bequest of, 173.
Rush-bearing, 51-62.
Russel, Ursula, 157.

St. Chrysostom on Doles, 74, 75.
Sampson, William, Poet, 142.
Sawers, Thomas, an actor in the Hull Miracle Plays, 20.
Scarborough, petition from, 91.
Scarlett, Old, the Sexton, 129, 130.
Serpent Stories, Strange, 30-38.
Seward, Anna, on Funeral Garlands, 142, 143.
Seybrug, William, 49.
Shakespeare, quoted, 29, 40, 41, 53, 104, 141, 183.
"Shakespeare's Crab," 43.
Sheldon, 159.
Shoreditch, 169.
Sinclair's *Statistical Account of Scotland*, quoted, 97.
Slater, David, his "Dole," 84.

Smith, Sir C. E., 25 ; John, 78 ; Miss L. T., *York Mystery Plays*, quoted, 17 ; Robert, 180.
Sockburn, The Worm of, 30 ; Sockburn Ford, 31.
Somerset, Church-Ale Customs in, 47.
South Pool, 77.
Sparsholt, Berkshire, 167.
Spencer, Gabriel, killed by Ben Jonson, 164.
Sprotborough, 83.
Stevenson, Richard, his "Dole," 84.
Stones, Mrs., *God's Acre*, quoted, 75.
Straker, Daniel, Danish Trooper, 164, 165.
Stratford-on-Avon, 42 ; Chamberlain's Accounts of, 105.
Strathern, 76.
Swindel, Ann, 144.
Symonds, J. A., on Ben Jonson, 164 ; Peter, leaves à Dole, 78-79.
Syston Church Registers, extract from, 21.

Taylor, John, "The Water Poet," quoted, 72.
Thake, John, 84.
Thoroton's *History of Nottinghamshire*, quoted, 47.
Thorpe, Nottinghamshire, Church Ale Customs at, 47.
Tilsye, Thomas, 157.
Timbs', John, *Garland of the Year*, quoted, 72.
Tissington, 145.
Tissington, Sarah, the Armless Woman, 161.
Torch-light Burials, 127-140.
Totness, 78.
Townley Mysteries, 14.
Trollope's, Anthony, *Barchester Towers*, quoted, 83.
Trysull, Staffords, 73.
Tuke, Mr., his bequest, 89.
Tychborne, Sir Roger de, 81 ; Lady Mabella, 81 ; her "Dole," 81, 82.

Unwin, Mrs., burial of, 136, 137.

Wadhurst, Sussex, 171.
Wakefield, 14-17 ; Miracle Plays at, 14-17 ; Parish Registers on Fish Eating in Lent, 70 ; Woodkirk, 15.
Walsall, Fines imposed for not attending Church Ales, 43, 44.
Wardell, John, Bequest of, 97.
Ward's *History of Dramatic Literature*, quoted, 2.
Warrington, Mrs. Finch employed as "bobber" at, 176.
Waters's, R. E. Chester, *Parish Registers*, quoted, 71.
Wath, Rotherham, 89.
Weymouth, 64.
Wharton, 56.
White, Cornelius, 159.
Whitsun-Ales, 39. 42, 46.
Wickham, Lord of the Manor of, 50.
Wigtoft, Lincolnshire, Chained Books at, 123.
Willis and Clarke's *Architectural History of Cambridge*, quoted, 116, 117, 118.
Winchester, 78, 80, 83 ; Richard Budd of, 80 ; Hospital of St. Cross, 83 ; The 'Wayfarer's Dole,' 83.
Windsor, Andrew, Lord, buried by Torch-light, 76.
Wingfield, North, Epitaph at, 167.
Wingfield, South, 144.
Wood, William, *History of Eyam*, quoted, 143.
Woodcock, Mrs. Elizabeth, Buried Under the Snow, 170.
Winsham, Sussex, 115.
Woodstock, Custom of Ringing the Church Bell at, 95.
Worksop, 181.
Wressell, Thomas, 155.

York, 115 ; All Saints' Church, Beacon Lamp on the Steeple, 96 ; Miracle Plays, 17-19.
Youlgreave, 170, 180.
Young's, Dr., *England's Shame*, quoted, 104-105.

SECOND EDITION.

Now ready; Large Cr. 8vo, cloth super extra, top edge gilt, 10/6.

OLD COUNTRY LIFE.

By S. BARING GOULD, M.A.

WITH SIXTY-SEVEN ILLUSTRATIONS BY W. PARKINSON, F. D. BEDFORD, AND F. MASEY.

Some Press Opinions.

"It is a pleasure to turn to a book so bright and cheery and picturesque as *Old Country Life*. No man knows or loves quaint Old England better than Mr. Gould. The chapters are all excellent, and his delightful volume is brightened with snatches of old ballads, of which Mr. Baring Gould is an industrious collector, and illustrated with clever and comical drawings."—*The Times.*

"We took it up originally with a mere intention of glancing through the pictures, treating it only as a picture book; but we were fascinated by the letterpress, and did not rise from our chair till we had read the book through. A delightful gift book."—*John Bull.*

"In this most welcome and interesting volume Mr. Baring Gould, with fine, free, felicitous touch, possible only to one 'to the manner born,' describes in a series of character sketches, country life in the earlier part of the century just closing, a period more prolific in changes than any preceding; and how greatly they have affected, for good and evil, every part of our social system, can be more clearly ascertained from such a book than from the solider records of graver history. *Old Country Life*, which we very heartily commend to our readers, possesses a distinctly unique old-time mellowness and fragrance of its own."—*Land and Water.*

"Mr. Baring Gould always writes well; but rarely has he given us pleasanter work than his delightful gossip about old times, old customs, and old families, called *Old Country Life*. The volume is in every respect a charming one."—*Court Journal.*

"Here we have the author at his best, describing country life, and telling the history of county families. Good as the illustrations are, they do not surpass the life-like sketches in pen and ink."—*Vanity Fair.*

"This is a volume of extreme interest to all of us who love our country, with its many and varied traditions and all the incidental details peculiar to English men and women of the good old stamp. We most cordially recommend this book, which is well worthy of its author's reputation."—*St. Stephen's Review.*

"*Old Country Life*, as healthy wholesome reading, full of breezy life and movement, full of quaint stories vigorously told, will not be excelled by any book to be published throughout the year. Sound, hearty, and English to the core."—*World.*

By the SAME AUTHOR.

HISTORIC ODDITIES and STRANGE EVENTS.

By S. BARING GOULD, M.A. Demy 8vo, 10/6. Second Edition.

"A collection of exciting and entertaining chapters. The whole volume is delightful reading."—*Times.*

"The stories are well retailed, with admirable conciseness and point."—*Athenæum.*

"The work, besides being agreeable to read, is valuable for purposes of reference. The entire contents are stimulating and delightful."—*Notes and Queries.*

By P. H. DITCHFIELD, M.A.

Our English Villages:

Their Story and their Antiquities.

By P. H. DITCHFIELD, M.A., F.R.H.S., Rector of Barkham, Berks.
Post 8vo, 2s. 6d., Illustrated.

"A pleasantly written little volume, giving much interesting information concerning villages and village life."—*Pall Mall Gazette.*

"The object of the author is not so much to describe any particular village as to give a clear idea of what village life has been in England from the earliest historical times. An extremely amusing and interesting little book, which should find a place in every parochial library."—*Guardian.*

"It was a happy thought that inspired Mr. Ditchfield to give us these delightful sketches, which, beginning with quite prehistoric times, gives us in much pleasant antiquarian detail a succinct, gossipy history of the village from the days of the Saxon Hundred down to the present time."—*Public Opinion.*

English Leaders of Religion.

Under the above title Messrs. METHUEN propose to commence in the Autumn the publication of a series of short biographies, free from party bias, of the most prominent leaders of religious life and thought in this and the last century.

Each volume will contain a succinct account and estimate of the career, the influence, and the literary position of the subject of the memoir.

Mr. A. M. M. STEDMAN will edit the series, and the following are already arranged—

CARDINAL NEWMAN.	*R. H. Hutton.*	[*October.*
JOHN KEBLE.	*W. Lock.*	
CHARLES SIMEON.	*H. C. G. Moule.*	
BISHOP WILBERFORCE.	*G. W. Daniell.*	
JOHN WESLEY.	*J. H. Overton*	
F. D. MAURICE.	*Colonel F. Maurice.*	
THOMAS CHALMERS.	*Mrs. Oliphant.*	

Other volumes will be announced in due course.

LONDON: METHUEN & Co., 18, BURY STREET, W.C.

GETTY RESEARCH INSTITUTE
3 3125 01069 0937